INSCRIPTIONS
OF
GUPTA DYNASTY

CONTENTS

ALLAHABAD PILLAR INSCRIPTION OF SAMUDRAGUPTA

TRANSLATION

29. This lofty column (is) as it were the arm of the earth, proclaiming the fame,--- which, having pervaded the entire surface of the earth with (its) development that was caused by (his) conquest of the whole world, (has departed) hence (and now) experiences the sweet happiness attained by (his) having gone to the abode of (Indra) the lord of the gods,--- of the Maharajadhiraja, the glorious Samudragupta,---

1. /Who/-..... by his own kinsmen.....; --- whose.....

3. /Who/.....;--- twanging (of the bow-string) .... burst open and scattered.....dishevelled.....; ---

5. Whose happy mind was accustomed to associate with learned people ;--- who was the supporter of the real truth of the scriptures ;..... firmly fixed.....; --- who, having overwhelmed, with the (force of the) commands of the collective merits of (his) learned men, those things which obstruct the beauty of excellent poetry, (still) enjoys, in the world of the wise, the sovereignty of the fame (produced) by much poetry, ... and of clear meaning ; ---

7. Who, being looked at (with envy) by the faces, melancholy (through the rejection of themselves), of others of equal birth, while the attendants of the court breathed forth deep sighs (of happiness), was bidden by his father, --- who, exclaiming "Verily (he is) worthy," embraced (him) with the hairs of (his) body standing erect (through pleasure, and thus) indicative of (his) sentiments, and scanned (him) with an eye turning round and round in affection, (and) laden with tears (of joy), (and) perceptive of (his noble) nature, --- /to govern of a surety/ the whole world ; ---

9. Whose..... some people (were accustomed to) taste with affection, displaying exceeding great joy when they beheld (his) many actions that resembled nothing of mortal nature ; (and) whose protection other people, afflicted by (his) prowess, sought, performing obeisance, ... ;---

11. /Whose/..... doers of great wrong, always conquered by his arm battle, ... tomorrow and tomorrow.....pride.....repent with minds filled with contentment (and) expanding with mu[illegible] early displayed pleasure and affection,..... the spring ([illegible] ---

18. By whom

13. By whom, --- having, unassisted, with the force of the prowess of (his) arm that rose up so as to pass all bounds, uprooted ACHYUTA and NAGASENA .....; --- (by whom), causing him who was born in the family of the KOTAS to be captured by (his) armies, (and) taking his pleasure at (the city) that had the name of PUSHPA, while the sun..... the banks.....; ---

15. (Of whom it used to be said),---"The building of the pale of religion; fame as white as the rays of the moon, (and) spreading far and wide; wisdom that pierced the essential nature of things;..... calmness.....; the path of the sacred hymns, that is worthy to be studied; and even poetry, which gives free vent to the power of the mind of poets; (all these are his); (in short) what (virtues) is there that does not belong to him, who alone is a worthy subject of contemplation for those who can recognise merit and intellect?;" ---

17. Who was skilful in engaging in a hundred battles of virious kinds; --- whose only ally was the prowess of the strength of his own arm; --- who was noted for prowess; --- whose most charming body was covered over with all the beauty of the marks of a hundred confused wounds, caused by the blows of battle-axes, arrows, spears, pikes, barbed darts, swords, lances, javelins for throwing, iron arrows, vaitastikas, and many other (weapons);--

19. Whose great good fortune was mixed with, so as to be increased by (his) glory produced by the favour shewn in capturing and then liberating MAHENDRA of KOSALA, VYAGHRARAJA of MAHAKANTARA, MANTARAJA of KERALA, MAHENDRA of PISHTAPURA, SVAMIDATTA of KOTTURA on the hill, DAMANA of ERANDAPALLA, VISHNUGOPA of KANCHI, NILARAJA of AVAMUKTA, HASTIVARMAN of VENGI, UGRASENA of PALAKKA, KUBERA of DEVARASHTRA, DHANAMJAYA of KUSTHALAPURA, and all the other kings of THE REGION OF THE SOUTH; ---

21. Who abounded in majesty that had been increased by violently exterminating RUDRADEVA, MATILA, NAGADATTA, CHANDRAVARMAN, GANAPATINAGA, NAGASENA, ACHYUTA, NANDIN, BALAVARMAN, and many other kings of (the land of) ARYAVARTA; --- who made all the kings of the FOREST COUNTRIES to become (his) servants;---

22. Whose imperious commands were fully gratified, by giving all (kings of taxes and obeying (his) orders and coming to perform obeisance, frontier-kings of SAMATATA, DAVAKA, KAMARUPA, NEPALA, KART[illegible]A, and

other (countries), and by the MALAVAS, ARJUNAYANAS, YAUDHEYAS, MADRAKAS, ABHIRAS, PRARJUNAS, SANAKANIKAS, KAKAS, KHARAPARIKAS, and other (tribes);—

23. Whose tranquil fame, pervading the whole world, was generated by establishing (again) many royal families, fallen and deprived of sovereignty; — whose binding together of the (whole) world, by means of the amplitude of the vigour of (his) arm, was effected by the acts of respectful service, such as offering themselves as sacrifices, bringing presents of maidens, (giving) Garuda-tokens, (surrendering) the enjoyment of their own territories, soliciting (his) commands, etc., (endered) by the DAIVAPUTRAS, SHAHIS, SHAHANUSHAHIS, SAKAS, and MURUNDAS, and by the people of SIMHALA and all (other) dwellers in islands; — who had no antagonist (of equal power) in the world; — who, by the overflow of the multitude of (his) various virtues adorned by a hundred good actions, rubbed out the fame of other kings with the soles of (his) feet; — who, being incomprehensible, was the spirit that was the cause of the production of good and the destruction of evil; — who, being full of compassion, had a tender heart that could be won over simply by devotion and obeisance; — who was the giver of many hundreds of thousands of cows; —

26. Whose mind busied itself with the support and the initiation, etc., of the miserable, the poor, the helpless, and the afflicted; — who was the glorified personification of kindness to mankind; — who was equal to (the gods) Dhanada and Varuna and Indra and Antaka; — whose officers were always employed in restoring the wealth of the various kings who had been conquered by the strength of his arms; —

27. Who put to shame (Kasyapa) the preceptor of (Indra) the lord of the gods, and Tumburu, and Narada, and others, by (his) sharp and polished intellect and choral skill and musical accomplishments; — who established (his) title of 'king of poets' by various poetical compositions that were fit to be the means of subsistence of learned people; — whose many wonderful and noble deeds are worthy to be praised for a very long time; —

28. Who was a mortal only in celebrating the rites of the observances of mankind, (but was otherwise) a god, dwelling on the earth; — who was the son of the son's son of the Mahdrdja, the illustrious GUPTA; — who was the son's son of the Mahardja, the illustrious GHATOTKACHA; — who was the son of the Mahardjadhirdja, the glorious CHANDRAGUPTA (I.), (and)

the daughter's son of LICHCHHAVI, begotten on the Mahadevi KUMARADEVI; ---

30. (And) whose fame, --- ever heaped up higher and higher by the development of (his) liberality and prowess of arm and composure and (study of) the precepts of the scriptures, --- travelling by many paths, purifies the three worlds, as if it were the pale yellow water of (the river) Ganga, flowing quickly on being liberated from confinement in the thickets of the matted hair of (the god) Pasupati.

31. And this poetical composition, --- (the work) of the Khadyatapakika, the son of the Mahadandandyaka Dhruvabhuti, the Samdhivigrahika and Kumaramatya, the Mahadandandyaka HARISHENA, who is the slave of these same feet of the Bhattaraka, (and) whose mind is expanded by the favour of constantly walking about in (his) presence, --- let it be for the welfare and happiness of all existing beings !

33. And the accomplishment of the matter has been effected by the Mahadandanayaka TILABHATTAKA, who meditates on the feet of the Paramabhattaraka.

(2) UDAYAGIRI CAVE INSCRIPTION OF CHANDRAGUPTA II.

THE YEAR 82.

Perfection has been attained ! In the year 80 (and) 2, on the eleventh lunar day of the bright fortnight of the month Ashadha,— this (is) the appropriate religious gift of the SANAKANIKA, the Maharaja ..DHALA (?),— the son's son of the Maharaja CHHAGALAGA ; (and) the son of the Maharaja VISHNUDASA,— who meditates on the feet of the Paramabhattaraka and Maharajadhiraja, the glorious CHANDRAGUPTA (II).

(3) SANCHI STONE INSCRIPTION OF CHANDRAGUPTA II

THE YEAR 93.

Perfection has been attained ! To the community of the faithful in the holy great vihara of KAKANADABOTA,— in which the organs of sense (of the members of it) have been subdued by the virtues of (good) character, religious meditation, and wisdom ; which ..... deeds of the very highest religious merit ; which has come together from the four quarters of the world ; (and) which is the abode of most excellent Sramanas,— having prostrated himself in an assembly of five persons, AMRAKARDAVA, the son of Undana,— whose means of subsistence have been made comfortable by the favour of the feet of the Maharajadhiraja, the glorious CHANDRAGUPTA (II) ; who is publishing in the world the amiable behaviour of the virtuous people who are the dependents (of the king) ; who has acquired banners of victory and fame in many battles ; (and) who is an inhabitant of (the town of) NASHTI..... in the SUKULI desa,— gives (the village or allotment of) ISVARAVASAKA,..... purchased with the endowment of Maja and Sarabhanga and Amrarata of the royal household, and (also gives) twenty-five dinaras.

7 From /the interest of the dinaras/ given by him,— with half, as long as the moon and the sun (endure), let five Bhikshus be fed, and let a lamp burn in the jewel-house, for the perfection of all the virtues of..... ..... the familiar name of DEVARAJA, ... of the Maharajadhiraja, the glorious CHANDRAGUPTA (II.) ; and with the other half, which is mine, let the same number of five Bhikshus be fed, and (let) a lamp (burn) in the jewel-house.

10 Whosoever shall interfere with this his arrangement,— he shall become invested with (the guilt of) the slaughter of a cow or of a Brahman, and

with (the guilt of) the five sins that entail immediate retribution !

11 The year 90 (and) 3 ; (the month) Bhadrapada ; the day 4.

(4) UDAYAGIRI CAVE INSCRIPTION OF CHANDRAGUPTA II

Perfection has been attained ! ..... which shines like the sun, radiant with internal light, ... upon the earth ....., pervades ..... (and) has the appellation of CHANDRAGUPTA (II), (and is) wonderful ;---

2 Bought by the purchase-money of /whose/ prowess, /the earth/, in which (all other) princes are humiliated by the slavery (imposed on them by him) ,..... gratified by ..... religion.

3 He who holds the position, acquired by hereditary descent, of being a minister of that same saintly sovereign, possessed of inconceivable ...., (and) /has been appointed to/ (the office of arranging) peace and war ; (viz.)---

4 He who, belonging to the Kautsa (gotra) is well-known under the name of SABA, (but is called) VIRASENA by (his) family-appellation ;--- who knows the meanings of words, and logic, and (the ways of) mankind ;--- who is a poet ;--- and who belongs to (the city of) PATALIPUTRA,---

5 He came here, accompanied by the king in person, who was seeking to conquer the whole world ; and, through devotion towards the divine (god) Sambhu, he caused this cave to be made.

.....

(5) JUNAGADH ROCK INSCRIPTION OF SKANDAGUPTA.
THE YEARS 136, AND 137 AND 138.

FIRST PART: Perfection has been attained ! Victorious is he, (the god) Vishnu,— the perpetual abode of the (goddess) Lakshmi, whose dwelling is the waterlily ; the conqueror of distress ; the completely victorious one,— who, for the sake of the happiness of (Indra) the lord of the gods, seized back from (the demon) Bali the goddess of wealth and splendour, who is admitted to be worthy of enjoyment, (and) who had been kept away from him for a very long time !

2 And next, victorious for ever is the supreme king of kings over kings, whose breast is embraced by the goddess of wealth and splendour ; who has developed heroism by (the strength of his) arms ; and who plucked (and utilised) the authority of (his local) representatives, who were so many Garudas, (and used it as) an antidote against the (hostile) kings, who were so many serpents, lifting up their hoods in pride and arrogance ;— SKANDAGUPTA, of great glory, the abode of kingly qualities, who, when (his) father by his own power had attained the position of being a friend of the gods, bowed down his enemies, and made subject to himself the (whole) earth, bounded by the waters of the four oceans, (and) full of thriving countries round the borders of it ;— whose fame, moreover, even (his) enemies, in the countries of the MLECHCHHAS ..... having (their) pride broken down to the very root, announce with the words — "verily the victory has been achieved by him ;"— (and) whom the goddess of fortune and splendour of her own accord selected as her husband, having in succession (and) with judgment skilfully taken into consideration and thought over all the causes of virtues and faults, (and) having discarded all (the other) sons of kings (as not coming up to her standard.)

5 While he, the king, is reigning, verily no man among his subjects falls away from religion ; (and) there is no one who is distressed, (or) in poverty, (or) in misery, (or) avaricious, or who, worthy of punishment, is over-much put to torture.

6 Thus having conquered the whole earth, (and) having destroyed the height of the pride of (his) enemies, (and) having appointed protectors in all the countries, he cogitated in many ways,— "Among all my servants put together, who is there, who— suitable ; endowed with intellect ; modest; possessed of a disposition that is not destitute of wisdom and memory ;

endowed with truth, straightforwardness, nobility, and prudent behaviour ; and possessed of sweetness, civility, and fame ;--- loyal ; affectionate ; endowed with manly characteristics ; and possessed of a mind that (has been tried and) is (found to be) pure by all the tests of honesty ; possessed of an inner soul pervaded by (the inclination for) the acquittance of debts and obligations ; occupied with the welfare of all mankind ;-- capable both in the lawful acquisition of wealth, and also in the preservation of it, when acquired, and further in causing the increase of it, when protected, (and able) to dispense it on worthy objects, when it has been increased,--- shall govern all my (countries of the) SURASHTRAS ? I have it ; (there is) just one man, PARNADATTA, competent to bear this burden."

9 (And it was this same Parnadatta) who, with pressing (and) with difficulty, was appointed by the lord of kings, who had thus deliberated in his mind for many days and nights, to protect in a proper manner the land of the SURASHTRAS. (And) just as the gods became comfortable, (and) not disturbed in mind, when they had appointed Varuna to the western point of the compass, so the king was easy at heart, when he had appointed PARNADATTA over the region of the west.

10 His son,--- possessed of a filial disposition ; his own self, as it were, reduplicated ; well trained by self-control ; worthy to be protected, as if it were his own self, by the all-pervading spirit ; always self-possessed endowed with a naturally beautiful form ; having a disposition the whole of which was always pervaded with joy through a variety of charming actions that were in accordance with (his) beauty ; having a waterlily of a face that resembled a bed of waterlilies in full bloom ; the refuge of men who came to him for protection,--- was this same one who is renowned on the earth under the name of CHAKRAPALITA ; who is beloved of the people ; and who confers distinction upon (his) father by his own noble qualities which are everything except unpolished:---

11 In whom all these qualities dwell to a marked degree, (and) without ever wandering away (from him),--- viz. patience ; lordship ; modesty ; and good behaviour ; and heroism without (too) great an estimation of prowess ; eloquence (?); self-control ; liberality ; and high-spiritedness ; civility; the acquittance of debts and obligations ; and freedom from empty-headedness ; beauty ; and reprobation of things that are not right ; absence

of astonishment; firmness; and generosity. Even in the whole world there is no one to be found, in whom a comparison with his virtues may be made; verily he has become, in all entireness, the standard of comparison for men who are endowed with virtuous qualities.

12 (And it was he) who was appointed by (his) father, after testing in person (the existence in him of) these same qualities mentioned above, and higher ones even than them; and who then accomplished the protection of (this) city in a way that quite distinguished him above his predecessors. Relying upon the process of his own two excellent arms (?), not on the pride of any other man, he subjected no one in this city to any anxiety; and he punished wicked people. Even in this time which is a mean one, he failed not to maintain confidence in the people, together with the inhabitants of the city; and, by carefully inquiring into faults, he has charmed all the citizens, together with ..... and children. And he has made (his) subjects happy by conversations addressed with smiles, and marks of honour, and presents; by free and reciprocal entering into (each other's) houses; (and) by carefully nourishing the family ceremonies of affection. Endowed with the highest piety, affable, pure, (and) in a suitable manner devoted to charity, he has even without any conflict between religion and wealth, applied himself to such pleasures as many be attained at the proper time. What wonder is there in the fact that he, /born/ from PARNADATTA, is possessed of such proper behaviour ?; can heat ever be produced from the moon, which is cold like a string of pearls or like a waterlily ?

15 Then, in due course of time, there came the season of clouds, bursting asunder with (its) clouds the season of heat, when much water rained down unceasingly for a long time; by reason of which (the lake) SUDARSANA suddenly burst, --- making the calculation in the reckoning of the GUPTAS, in a century of years, increased by thirty and also six more, at night, on the sixth day of (the month) Praushthapada. And these (other rivers) which take their source from (the mountain) RAIVATAKA, (and also) this PALASINI, beautiful with (its) sandy stretches,---(all of them) the mistresses of the ocean,---having dwelt so long in captivity, went again, in due accordance with the scriptures, to their lord (the sea). (And) having noticed the great bewilderment, caused by the excess of rain, (the mountain) URJAYAT, desirous of appropriating the wives of the mighty

ocean, stretched forth as it were a hand, consisting of the river (PALASINI), decorated with the numerous flowers that grew on the edges of (its) banks.

17 /Then on all sides/ the people fell into despair, discussing how they should act; and, spending the whole night awake in vain, in great anxiety they reflected,---"Here in a moment, (the lake) SUDARSANA has (by the overflowing of its waters) assumed an unpleasing appearance towards all the people, (as if it were) a man (?); having the appearance of the ocean, quite full of water, can it ever (again) become pleasing of aspect, ...?"

18 .....he having become ..... and displaying the height of devotion towards his father, (and) holding in full view, for the welfare of the king and of the city also, religion, which has such auspicious results,---in a century of years, increased by thirty and seven others also, ... attentive to the sacred writings..... whose majesty is well known. Then, having sacrificed to the gods with obeisances; and having gratified the twice-born with (presents of) riches; and having paid respect to the citizens with such honours as they deserved, and to such of (his) servants as were worthy of notice, and to (his friends with presents,---in the first fortnight of the month..... belonging to the hot season, on the first day, he, having practised (all the above) respectful observances for two months, made an immeasurable expenditure of wealth, and, /built an embankment/ a hundred cubits in all in length, and sixty and eight in breadth, and seven (?) men's height in elevation, ...of two hundred cubits. (Thus), having done honour to the kings, he laboriously built up, with a great masonry work, properly constructed, the lake SUDARSANA, which is renowned as not being evil by nature, so that it should last for all eternity,---agitated by the defiances of the ruddy-geese which display (their) beauty along the edges of the firmly-built embankment, and by the settling down (in its waters) of the herons and the swans.....pure waters; on the earth .....the sun and the moon.

23 And may the city become prosperous; full of inhabitants; cleansed from sin by prayers sung by many hundreds of Brahmans; /and free from/drought and famine for a hundred years...../Thus/ ends the composition of the description of the restoration of (the lake) SUDARSANA.

SECOND PART.

24 .....of him (SKANDAGUPTA), who destroyed the pride of (his) haughty enemies; who is of great glory; who is the banner of his lineage; who is the lord of the whole earth; whose pious deeds are even more wonderful than his supreme sovereignty over kings; .....

24 .....(PARNADATTA), the protector of the island, and the leader of great.....of armies for the subjugation of (his) enemies.

25 By his son, who is endowed with his own good qualities, (and) whose life is devoted to (the worship of) the feet of (the god) Govinda,..... .....;---by him, who causes the citizens to bow down by his own prowess, having there attained.....and the feet, which are like waterlilies, of (the god) Vishnu, with a great expenditure of wealth and time /there was built a temple/ of that famous (god Vishnu) who carries the discus, ...enemies, (and) who became (incarnate and) human by the exercise of his own free will. (Thus) by CHAKRAPALITA, who is of a straightforward mind, there has been caused to be built a temple of (the god) Chakrabhrit, in a century of years, together with the thirty-eighth (year), ...the time of the GUPTAS.

27 .....uprisen, as it were, of the mountain URJAYAT, shines as if displaying (its) lordship on the forehead of the city.

28 And another ..... on the forehead..... ..... obstructing the path of the birds, is resplendent.....

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(6) KAHAUM STONE PILLAR INSCRIPTION OF SKANDAGUPTA. THE YEAR 141.

Perfection has been attained ! In the tranquil reign of SKANDAGUPTA, whose hall of audience is shaken by the wind caused by the falling down (in the act of performing obeisance) of the heads of a hundred kings ; who is born in the lineage of the GUPTAS ; whose fame is spread far and wide ; who excels all others in prosperity ; who resembles (the god) Sakra ; (and) who is the lord of a hundred kings ;—in the one hundredth year, increased by thirty and ten and one ; the month Jyashtha having arrived ;—

5 In this jewel of a village, which is known by people under the name of KAKUBHA, (and) which is pure from association with holy men,—(there was) the high-minded Bhattisoma, who (was) the son of Somila, that receptacle of many good qualities. His son (was) Rudrasoma, of great intellect and fame, who had the other appellation of Vyaghra. His son was MADRA, who (was) especially full of affection for Brahmans and religious preceptors and ascetics.

9 He, being alarmed when he observed the whole of this world (to be ever) passing through a succession of changes, acquired for himself a large mass of religious merit. (And by him),—having set up, for the sake of final beatitude (and for the welfare of (all) existing beings, five excellent (images), made of stone, (of) those who led the way in the path of the Arhats who practise religious observances,—there was then planted in the ground this most beautiful pillar of stone, which resembles the tip of the summit of the best of mountains, (and) which confers fame (upon him).

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(7) INDOR COPPER-PLATE INSCRIPTION OF SKANDAGUPTA.
THE YEAR 146.

Perfection has been attained ! May that Sun, the rich source of rays that pierce (the darkness which is) the envelope of the earth, protect you,---whom Brahmans, of enlightened minds, (have recourse to) according to due rite, (and thus become) the utterers of praises in meditation, which are directed solely to him ; whose limit, either vertically or from side to side, neither the gods nor the demons could ascertain ; (and by having recourse to whom, mankind, when they have lost control of themselves through much disease and agitation of the mind, acquire consciousness (again) !

3 In the augmenting victorious reign of the Paramabhattaraka and Maharaja-dhiraja, the glorious SKANDAGUPTA ; in the year one hundred, increased by forty-six ; (and) while the month Phalguna is current for the increase of the enjoyment, in (the land of) ANTARVEDI, of the Vishayapati SARVANAGA, who has been accepted (with favour) by his feet ;---

5 The Brahman DEVAVISHNU, who belongs to the community of Chaturvedins of Padma of the town of CHANDRAPURA,---who is the son of Deva, (and) the son's son of Haritrata, (and) the son of the Son's son of Dudika ; who always recites the hymns of the agnihotra-sacrifice ; who belongs to the Ranayaniya (sakha) ; (and) who is of the Varshagana gotra,---for the increase of his own fame gives an endowment, (of which the interest is) to be applied to (the maintenance of) a lamp for the divine Sun, which has been established (in a temple) by the Kshatriyas Achalavarman and Bhrukunthasinha, merchants of the town of INDRAPURA, on the east of the settlement, (and) actually touching ..... of the settlement of the town of INDRAPURA.

8 This gift of a Brahmna's endowment of (the temple of) the Sun, (is) the perpetual property of the guild of oil-men, of which Jivanta is the head, residing at the town of INDRAPURA, as long as it continues in complete unity, (even) in moving away from this settlement. But there should be given by this guild, for the same time as the moon and the sun endure, two palas of oil by weight, (or in figures) by weight, 2, uninterrupted in use, (and) continuing without any diminution from the original value.

11 Whosoever shall transgress this grant that has been assigned,---that man, (becoming as guilty as) the slayer of a cow, (or) the slayer of a

spiritual preceptor, (or) the slayer of a Brahman, shall go down (into hell), invested with (the guilt of) those (well-known) five sins, together with the minor sins.

(8) GANGDHAR STONE INSCRIPTION OF VISVAVARMAN.
THE YEAR 480.

..... the arm of (the god) Vishnu ;
.....the serpentine movements of the trunk of (Airavata) the elephant of (Indra) the lord of the gods..... !

2 Born in a lineage of rulers of the earth who were possessed of renowned prowess and fame.....
beautiful.....there was the illustrious kind NARAVARMAN, the famous one ;--- who pleased the gods with sacrifices, the saints with observances of a noble nature.....
(his) servants with honourable treatment that was unequalled in the world, and the whole earth with excellant achievements ;---/who/.....
..... the appliances of elephants and horses.....
.....in /battle-fields/ which were full of the rays of (his) sword ; (and whose) enemies, losing the power of motion through fear, are destroyed (by simply) seeing his face in the van of war.

5 /His son/ ..... magnanimous ; equal to Brihaspati in intellect ; possessed of a countenance like the full-moon ; the standard of comparison, as it were for (even) Rama and Bhagiratha ; .....
..... on the earth, (was) VISVAVARMAN ;---who surpassed (the mountain) Meru in firmness, Vainya in hereditary virtue, the moon in development of luster, (the god) Vishnu in strength, and the most unendurable fire of universal destruction in brilliance, and (Indra) the lord of the gods in prowess ;---who, when he grasps (his) weapon, cannot be gazed upon even for a moment by (his) enemies, whose eyes are blinded by fear, just like a sun, which, turning back upon (its) course, has an unendurable form and a brilliant and terrible lustre that is heightened by rising in a cloudless sky ;---to whom obeisance is performed by the waterlilies which are the faces of the lovely women of (his) enemies, frightened beforehand by (hearing of) the prowess of (his) strength, (and now) destitute of ornaments, moist on the cheeks with the water of the tears that cling there, (and) deprived of beauty by having their wearing of adornments stopped ;---whose forces, moreover, have reverence done to them by /the oceans/, the palmyra-trees

on the shores of which are beautified by the lustre of the production of jewels (from the waters) ; the rows of the foam on which are broken through by the terrified sharks and marine monsters; (and) all of whose hands, which are their waves, are shaken about by a fierce wind ;---at the time of the journeying forth of whose army, the earth has (its) thickets emptied of the beasts and birds which flee away from fear of the lances that uproot the trees and make the mountains tremble, and, having (its) highways made uneven by protuberances, sinks down as it were (under the tread of his troops) ;---whose reputation has respect paid to it in a reverential manner in the sky by the Vidyadharas, bound in the fetters of the arms of (their) mistresses, who are blinded by the radiance, directed towards (them), of the rays of the jewels in (his) diadem, (and) the upper parts of whose cheeks are shaded by the lifting up of (their) joined hands in the act of respectful salutation;--- and who, even when he was still in early youth, nourished (his) pure intellect by following the sacred writings, and now effects the protection of the world like Bharata, pointing out, as it were, the path of the true religion among kings. While he, the king, the bravest among kings, is governing the earth, just as (Indra) the lord of the gods, of unmeasured majesty, (governs) the heavens, there is never any one /among mankind/ who delights in wickedness, /or/ is beset by misfortune, or is destitute of happiness.

19 And when four hundred fully-complete auspicious years, together with the eightieth (year), had here gone by ; on the bright thirteenth day of the month Karttika which brings happiness to the thoughts of all mankind ;---in the season which abounds with waters that are of a reddish-brown colour with the pollen that is discharged from the blue waterlilies; when the skirts of the groves are radiant with the flowers of the bandhuka and bana-trees ; when there is the time of the awakening from sleep of (the god) Madhusudana ; (and) when the stars are as pure as a bed of waterlilies in full bloom;---

22 He who has adorned (this) city on the banks of the GARGARA with irrigation wells, tanks, and temples and halls of the gods, drinking-wells, and pleasure-gardens of various kinds, and causeways, and long pools, just as if (he were adorning his own) beloved wife with different sorts of ornaments; he who is, as it were, the third eye of the kind ; who is of noble behaviour ; who is devoted to gods, Brahmans, spiritual

preceptors, relations, and holy men; and who, (by nature) not free from partiality (for this particular virtue), has (always) applied (his) thoughts to courteous behaviour, destitute of litigation, which is applauded by the sacred writings ;---he who, having reflected that the life of every man lasts not for ever and is full of feebleness, and that prosperity is as unstable as a swing, is displaying, by means of (his) lawfully acquired riches, the most extreme devotion towards (the god Vishnu) who bears the discus and the club ;---he who has two handsome arms that are muscular and long and round and pendulous ; who is /marked/ with the wounds of swords ; whose eyes stretch to the tips of (his) ears ; who is possessed of a clear skin like that of a young woman of tender age ; who destroyes (his) enemies when the display energy through pride ; who is powerful ..... ; who through devotion behaves like a relation towards (his) enemies ; who is experienced in (the combined pursuit, without mutual conflict, of) religion and wealth and pleasure ;---

28 He, the illustrious MAYURAKSHAKA,---who is sprung from a family possessed of wisdom and prowess ; whose heroism is renowned in every region ; who holds himself under control ; (and) who has accomplished, in his son Vishnubhata and also Haribhata, the duty of (continuing his) lineage,---caused to be built by his sons, the favourites of great good fortune, this shrine of the divine (god) Vishnu, which blocks up the path of sin,---seeing the aspect of which, resembling the lofty peak of (the mountain) Kailasa, the Vidyadharas, accompanied by their mistresses, come and gaze into it with happy faces that are like waterlilies, as if it were the very lustrous surface of a mirror ;---(and) seeing which (aspect) at THE MOMENT WHEN THE SURFACE (of the roof) has been polished by the palms of the hands of the lovely women of the gods, the sun, who in the sky is praised in chorus by the saints possessed of superhuman power of mind resulting from religious merit, reins in his chariot-horses with (their) tossing manes, which think (from the reflection) that they resemble) and expanding bud in respectful salutation, runs away in fear with bent-down head.

35 Also, for the sake of religious merit, the counsellor of the king caused to be built this very terrible abode, ... (and) filled full of female ghouls, of the divine Mothers, who utter loud and tremendous shouts in joy, (and) who stir up the (very) oceans with the mighty wind rising from the magic rites of theri religion.

preceptors, relations, and holy men; and who, (by nature) not free from partiality (for this particular virtue), has (always) applied (his) thoughts to courteous behaviour, destitute of litigation, which is applauded by the sacred writings ;---he who, having reflected that the life of every man lasts not for ever and is full of feebleness, and that prosperity is as unstable as a swing, is displaying, by means of (his) lawfully acquired riches, the most extreme devotion towards (the god Vishnu) who bears the discus and the club ;---he who has two handsome arms that are muscular and long and round and pendulous ; who is /marked/ with the wounds of swords ; whose eyes stretch to the tips of (his) ears ; who is possessed of a clear skin like that of a young woman of tender age ; who destroyes (his) enemies when the display energy through pride ; who is powerful ..... ; who through devotion behaves like a relation towards (his) enemies ; who is experienced in (the combined pursuit, without mutual conflict, of) religion and wealth and pleasure ;---

28 He, the illustrious MAYURAKSHAKA,---who is sprung from a family possessed of wisdom and prowess ; whose heroism is renowned in every region ; who holds himself under control ; (and) who has accomplished, in his son Vishnubhata and also Haribhata, the duty of (continuing his) lineage,---caused to be built by his sons, the favourites of great good fortune, this shrine of the divine (god) Vishnu, which blocks up the path of sin,---seeing the aspect of which, resembling the lofty peak of (the mountain) Kailasa, the Vidyadharas, accompanied by their mistresses, come and gaze into it with happy faces that are like waterlilies, as if it were the very lustrous surface of a mirror ;---(and) seeing which (aspect) at THE MOMENT WHEN THE SURFACE (of the roof) has been polished by the palms of the hands of the lovely women of the gods, the sun, who in the sky is praised in chorus by the saints possessed of superhuman power of mind resulting from religious merit, reins in his chariot-horses with (their) tossing manes, which think (from the reflection) that they resemble) and expanding bud in respectful salutation, runs away in fear with bent-down head.

35 Also, for the sake of religious merit, the counsellor of the king caused to be built this very terrible abode, ... (and) filled full of female ghouls, of the divine Mothers, who utter loud and tremendous shouts in joy, (and) who stir up the (very) oceans with the mighty wind rising from the magic rites of theri religion.

37 Ane the illustrious MAYURAKSHAKA, the receptacle of virtuous qualities, caused to be made this well, which is protected by ..... in the lower regions, resembling serpents ; which possesses much water, cool, and sweet, and pure ; (and) which rivals the ocean.

39 As long as the oceans.....are full of jewels ; as long as the earth, with (its) mountains, abounds with many thickets and trees and woods ; and as long as the moon lights up the sky that is inlaid with the host of the planets ;---so long let the fame of the illustrious MAYURAKSHAKA remain abundant ! Let there be success !

(9) MANDASOR STONE INSCRIPTION OF KUMARAGUPTA AND BANDHUVARMAN. THE MALAVA YEARS 493 & 529.

Perfection has been attained ! May that Sun protect you,---who is worshipped by the hosts of the gods for the sake of existence, and by the Siddhas who wish for supernatural powers, (and) by ascetics, entirely given over to abstract meditation (and) having worldly attractions well under control, who wish for the final liberation of the soul, and, with devotion, by saints, practising strict penances, (who wish to become) able to counteract curses ; (and) who is the cause of the destruction and the commencing (again) of the universe ! Reverence to that Sun,---whom (even) the Brahmanical sages, though they knew the knowledge of the three worlds with (his) rays diffused in all directions ; who, when he is risen, is praised by Gandharvas, gods, Siddhas, Kinnaras, and Naras ; and who grants (their) desires to those who worship (him) ! May that Sun, decorated with glorious beams, protect you,---who shines, day after day, with the mass of (his) rays flowing down over the wide and lofty summit of the lordly mountain of dawn, (and) who is of a dark-red colour like the cheeks of intoxicated women !

3 From the district of LATA, which is pleasing with choice trees that are bowed down by the weight of (their) flowers, and with temples and assembly-halls of the gods, and with viharas, (and) the mountains of which are covered over with vegetation, to (this) city of DASAPURA there came, full of respect,---first, in thought ; and afterwards (in person) in a band, together with (their) children and kinsmen,---men who were renowned in the world for (skill in their) craft (of silk-weaving), and who, being manifestly attracted by the virtues of the kings of the country, gave no thought to the continuous discomforts produced by the journey and

its accompaniments. And in course (of time) this (city) became the forehead-decoration of the earth, which is adorned with a thousand mountains whose rocks are besprinkled with the drops of rut that trickle down from the sides of the temples of rutting elephents, (and) which has for (its) decorative ear-ornaments the trees weighed down with flowers. Here the lakes, crowded with karandava-ducks, are beautiful,---having the waters close to (their) shores made variegated with the many flowers that fall down from the trees growing on the banks, (and) being adorned with full-blown waterlilies. The lakes are beautiful (in some places) with the swans that are encaged in the pollen that falls from the waterlilies shaken by the tremulous waves ; and in other places with the waterlilies bent down by the great burden of their filaments. Here the woods are adorned with lordly trees, that are bowed down by the weight of their flowers and are full of the sounds of the flights of bees that hum loudly through intoxication (caused by the juices of the flowers that they suck), and with the women from the city who are perpetually singing. Here the houses have waving flags, (and) are full of tender women, (and) are very white (and) extremely lofty, resembling the peaks of white clouds lit up with forked lightning. And other long buildings on the roofs of the houses, with arbours in them, are beautiful,---being like the lofty summits of (the mountain) Kailasa ; being vocal with songs (like those) of the Gandharvas ; having pictured representations arranged (in them); (and) being adorned with groves of waving plantaintrees. Here, cleaving asunder the earth, there rise up houses which are decorated with successions of storeys ; which are like rows of aerial chariots ; (and) which are as pure as the rays of the full-moon. This (city) is beautiful (through) being embraced by two charming rivers, with tremulous waves, as if it were the body of (the god) Smara (embraced) in secrecy by (his wives) Priti and Rati, possessed of (heaving) breasts. Like the sky with the brilliant multitudes of planets, it shines with Brahmans endowed with truth, patience, self-control, tranquillity, religious vows, purity, fortitude, private study, good conduct, refinement, and steadfastness, (and) abounding in learning and penances, and free from the excitment of surprise.

8 So assembling together, (and) day by day received into greater friendship by (their) constant associates, (and) honourably treated like sons by the kings, in joy and happiness they settled in (this) city. Some

of them (became) excessively well acquainted with the science of archery, (in which the twanging of the bow is) pleasing to the ear ; others, devoting themselves to hundreds of excellent achievements, (became) acquainted with wonderful tales ; and others, unassuming in (their) modesty (and) devoted to discourses of the true religion, (became) able to say much that was free from harshness (and yet was) salutary. Some excelled in their own business (of silk-weaving) ; and by others, possessed of high aims, the science of astrology was mastered ; and even to-day others of them, valorous in battle, effect by force the destruction of (their) enemies. So also others, wise, possessed of charming wives, (and) belonging to a famous and mighty lineage, are decorated with achievements that befit (their) birth ; and others, true to (their) promises (and) firm in friendship with the accompaniment of confidence, are skilled in conferring favours upon (their) intimates. (And so) the guild shines gloriously all around, through those who are of this sort, and through others who,---overcoming the attachment for worldly objects ; being characterised by piety ; (and) possessing most aundant goodness,---(are) very gods in an earthly habitation.

11 (Fust as) a woman, though endowed with youth and beauty (and) adorned with the arrangement of golden necklaces and betel-leaves and flowers, goes not to meet (her) lover in a secret place, until she has put on a pair of coloured silken clothes,---(so) the whole of this region of the earth, is (almost superfluously) adorned through them, (as if) with a silken garment, agreeable to the touch, variegated with the arrangement of different colours, (and) pleasing to the eye.

12 Having reflected that the world is very unsteady, being blown about by the wind like the charming ear-ornaments, (made of) sprigs, of the women of the Vidyadharas ; (and similarly) the estate of man ; and also accumulations of wealth, large (though they may be),---they became possessed of a virtuous (and) stable understanding ; and then ;---

13 While KUMARAGUPTA was reigning over the (whole) earth, whose pendulous marriage-string is the verge of the four oceans ; whose large breasts are (the mountains) Sumeru and Kailasa ; (and) whose laughter is the full-blown flowers showered forth from the borders of the woods ;---

14 There was a ruler, king VISVAVARMAN, who was equal in intellect to Sukra and Brihaspati, who became the most eminent of princes on the earth ; (and) whose deeds in war were equal to (those of) Partha ;---

who was very compassionate to the unhappy ; who fulfilled his promises to the miserable and the distressed ; who was excessively full of tenderness ; (and) who was a very tree of plenty to (his) friends, and the giver of security to the frightened, and the friend of (his) country ;---

14 His son (was) king BANDHUVARMAN, possessed of firmness and statesmanship ; beloved by (his) kinsmen ; the relative, as it were, of (his) subjects ; the recover of the afflictions of (his) connections ; preeminently skilful in destroying the ranks of (his) proud enemies. Handsome, youthful, dexterous in war, and endowed with humility, king though he was, yet was he never carried away by passion, he resembled in beauty, even though he was not adorned with ornaments, a second (Kamadeva) armed with the bow that is made of flowers. Even to-day, when the long-eyed lovely women of (his) enemies, pained with the fierce pangs of widowhood, think of him, they stagger about through fear, in such a way as to fatigue (their) firm and compact breasts.

16. While he, the noble BANDHUVARMAN, the best of kings, the strongshouldered one, was governing this city of DASAPURA, which had been brought to a state of great prosperity,---a noble (and) unequalled temple of the bright-rayed (Sun), was caused to be built by the silk-cloth weavers, as a guild, with the stores of wealth acquired by (the exercise of their) craft;---(a temple) which, having broad and lofty spires, (and) resembling a mountain, (and) white as the mass of the rays of the risen moon, shines, charming to the eye, having the similarity of (being) the lovely crest-jewel, fixed (in its proper place), of (this) city of the west.

17 In that season which unites men with (their) lovely mistresses ; which is agreeable with the warmth of the fire of the rays of the sun (shining) in the glens ; in which the fishes lie low down in the water ; which (on account of the cold) is destitute of the enjoyment of the beams of the moon, and (sitting in the open air on) the flat roofs of houses, and sandal-wood perfumes, and palmleaf-fans, and necklaces ;--- in which the waterlilies are bitten by the frost ; which is charming with the humming of the bees that are made happy by the juice of the full-blown flowers of the rodhra and priyangu-plants and the jasmine-creepers ; in which the force of the wind that is harsh and cold with particles of frost ;---(and) in which (the cold induced by) the falling

of frost and snow is derided by the close embraces of the large and beautiful and plump and bulky breasts and thighs of young men and (their) mistresses, completely under the influence of love ;---when, by (the reckoning from) the tribal constitution of the MALAVAS, four centuries of years, increased by ninety-three, had elapsed ; in that season when the low thunder of the muttering of clouds is to be welcomed (as indicating the approach of warmth again) ;---on the excellent thirteenth day of the bright fortnight of the month Sahasya,---this temple was established, with the ceremony of auspicious benediction.

19 And, in the course of a long time, under other kings, part of this temple fell into disrepair ; so now, in order to increase their own fame, the whole of this most noble house of the Sun has been repaired again by the munificent corporation ;---(this temple) which is very lofty (and) pure ; which touches the sky, as it were, with (its) charming spires ; (and) which is the resting-place of the spotless rays of the moon and the sun at (their) times of rising. Thus, when five centuries of years, increased by twenty, and nine years had elapsed ; on the charming second lunar day of the bright fortnight of the month Tapasya ;---in the season when (Kamadeva), whose body was destroyed by Hara, develops (his number of five) arrows by attaining unity with the fresh bursting-forth of the flowers of the asoka and ketaka and sinduvara-trees, and the pendulous atimuktaka-creeper, and the wild-jasmine ;---when the solitary large branches of the nagana-bushes are full of the songs of the bees that are delighted by drinking the nectar ; (and) when the beautiful and luxuriant rodhra-trees swing to and fro with the fresh bursting forth of (their) flowers,---the whole of this noble city was decorated with (this) best of temples ; just as the pure sky is decorated with the moon, and the breast of (the god) Sarngin with the kaustubha-jewel. As long as (the god) Isa wears a mass of tawny matted locks, undulating with the spotless rays of the moon (on his forehead) ; and (as long as) (the god) Sarngin (carries) a garland of lovely waterlilies on his shoulder ;---so long may this noble temple endure for ever !

23 By the command of the guild, and from devotion, (this) temple of the Sun was caused to be built ; and this (eulogy) that preceds was, with particular care, composed by Vatsabhatti. Hail to the composer and the writer, and those who read or listen (to it)! Let there be success !

(10) ERAN STONE PILLAR INSCRIPTION OF BUDHAGUPTA.
THE YEAR 165.

Victorious is the lord, the four-armed (god Vishnu)---whose couch is the broad waters of the four oceans ; who is the cause of the continuance, the production, and the destruction, &c., of the universe ; (and) whose ensign is Garuda !

2 In a century of years, increased by sixty-five ; and while BUDHAGUPTA (is) king ; on the twelfth lunar day of the bright fortnight of the month Ashadha ; on the day of Suraguru ; (or in figures) the year 100 (and) 60 (and) 5 :---

3 And while SURASMICHANDRA is governing, with the qualities of a regent of one of the quarters of the world, (the country that lies) between the (rivers) KALINDI and NARMADA, (and) is enjoying in the world the glory of (being) a Maharaja ;---

4 On this (lunar day), (specified) as above by the year and month and day ;---by the Maharaja MATRIVISHNU, who is excessively devoted to the Divine One ; who, by the will of (the god) Vidhatri, was approached (in marriage-choice) by the goddess of sovereignty, as if by a maiden choosing (him) of her own accord (to be her husband) ; whose fame extends up to the borders of the four oceans ; who is possessed of unimpaired honour and wealth ; (and) who has been victorious in battle against many enemies ;---who is the son of the son's son of Indravishnu, who was attentive to his duties ; who celebrated sacrifices ; who practised private study (of the scriptures) ; who was a Brahman saint ; (and) who was the most excellent (of the followers) of the Maitrayaniya (sakha) ;---who is the son's son of Varunavishnu, who imitated the virtuous qualities of (his) father ;---(and) who is the son of Harivishnu, who was the counterpart of (his) father in meritorious qualities, (and) was the cause of the advancement of his race ;---

8 (By him) and by his younger brother DHANYAVISHNU, who is obedient to him, (and) has been accepted with favour by him,---this flag-staff of the divine (god) Janardana, the troubler of the demons, has been erected, for the purpose of increasing the religious merit of (their) parents.

9 Let prosperity attend all the subjects, headed by the cows and the Brahmans !

(11) ERAN POSTHUMOUS STONE PILLAR INSCRIPTION OF GOPARAJA.
THE YEAR 191.

Om ! In a century of years, increased by ninety-one ; on the seventh lunar day of the dark fortnight of (the month) Sravana ; (or in figures) the year 100 (and) 90 (and) 1 ; (the month) Sravana ; the dark fortnight; the day 7 :---

2 (There was) a king, renowned under the name of .....RAJA, sprung from the ..LAKSHA (?) lineage ; and his son (was) that very valorous king (who was known) by the name (of) MADHAVA.

3 His son was the illustrious GOPARAJA, renowned for manliness ; the daughter's son of the SARABHA king ; who is (even) now (?) the ornament of (his) lineage.

5 (There is) the glorious BHANUGUPTA, the bravest man on the earth, a mighty king, equal to Partha, exceedingly heroic ; and, along with him, GOPARAJA followed ..... (his) friends (and came) here. /And/ having fought a very famous battle, he, /who was but little short of being equal to/ the celestial /king (Indra)/, (died and) went to heaven; and (his) devoted, attached, beloved, and beauteous wife, in close companionship, accompanied (him) onto the funeral pyre.

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(12) KHOH COPPER-PLATE INSCRIPTION OF THE MAHARAJA HASTIN.
THE YEAR 156.

Reverence to (the god) Mahadeva ! Hail ! In a century of years, increased by the fifty-sixth (year) ; in the enjoyment of sovereignty by the GUPTA KINGS ; in the Maha-Vaisakha samvatsara ; on the third lunar day of the bright fortnight of the month Karttika,--- on this (lunar day), (specified) as above by the day (&c.),---

3 By the Maharaja, the illustrious HASTIN,---who is born in the family of a kingly ascetic ;---who is the great-grandson of the Maharaja DEVADHYA;---who is the grandson of the Maharaja PRABHANJANA ;---who who is the son of the Maharaja DAMODARA ;---who is the giver of thousands of cows, and elephants, and horses, and gold, and many lands ;---who is earnest in paying respect to (his) spiritual preceptor and (his) father and mother ;---who is extremely devoted to the gods and Brahmans ;---who has been victorious in many hundreds of battles ;---(and) who causes the happiness of his own race,---

7 (By him),---for the purpose of increasing his own religious merit, (and) in order to cause (himself) to ascend by the steps of the ladder that leads to heaven,---the village of VASUNTARASHANDIKA is granted to the Brahman Gopasvamin, of the Vajasaneya-Madhyandina (sakha) and the Kautsa gotra, and to Bhavasvamin, Sandhyaputra, Divakaradatta, Bhaskaradatta, and Suryadatta.

11 On all sides (there are) trenches (of demarcation) ; (and) on the north by the west, the boundaries are those that have been previously enjoyed. (This village is made the property) of Sandhyaputra and the others, with the udranga and the uparikara, (and with the privilege that it is) not to be entered by the irregular or regular troops ; (but) with the exception of (the right to fines imposed on) thieves.

13 Therefore, even in future times, no obstacle (to the enjoyment of this grant) is to be caused by those who are born in Our family, or by my feudatories. This injunction having been given, he who behaves otherwise,---him I will consume with a great contempt , even when I have passed into another body.

15 And it has been said by the venerable supreme sage, the arranger of the Vedas,---"O Yudhisthira, best of kings, carefully preserve land that has previously been given to the twice-born ; (verily) the preservation (of a grant) (is) more meritorious than making a grant ! The earth has been enjoyed by many kings, commencing with Sagara ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it)! The giver of land enjoys happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell ! "

20 And (this charter) has been written by SURYADATTA, the /great/-grandson of the Amatya Vakra ; the grandson of the Bhogika and Amatya Naradatta ; (and) the son of the Bhogika Ravidatta. The Dutaka (is) BHAGRAHA.

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(13) KHOH COPPER-PLATE INSCRIPTION OF THE MAHARAJA HASTIN.
THE YEAR 163.

Reverence to (the god) Mahadeva ! Hail ! In a century of years, increased by sixty-three ; in the enjoyment of sovereignty by the GUPTA KINGS ; in the Maha-Asvayuja samvatsara ; on the second lunar day of the bright fortnight of the month Chaitra,---on this (lunar day), (specified) as above by the day (etc.),---

3 By the Maharaja, the illustrious HASTIN,---who is born in the family of a kingly ascetic ;---who is the great-grandson of the Maharaja DEVADHYA ;---who is the grandson of the Maharaja, the illustrious PRABHANJANA ;---who is the son of the Maharaja DAMODARA ;---who is the giver of thousands of cows, and elephants, and horses, and gold, and many lands ;---who is earnest in paying respect to (his) spritual preceptor and (his) father and mother ;---who is extremely devoted to the gods and Brahmans ;---who has been victorious in many hundreds of battles ;---(and) who causes the happiness of his own race,---

7 (By him),---for the purpose of increasing his own religious merit,---the agrahara of KORPARIKA, in the northern patta, is granted, with the udranga and the uparikara, and (with the privilege that it is) not to be entered by the irregular or regular troops, to (certain) Brahmans, commencing with Devasvamin, the son of Agnisvamin, of the Bharadvaja gotra (and) a student of the Vajasaneya (sakha), and Sarvasvamin, (and) Gorisvamin,---Divakarasvamin, of the Kautsa gotra, a student of the Vajasaneya (sakha), (and) Svatisvamin,---Varunasarman, of the Bharagava gotra, a student of the Vajasaneya (sakha), (and) Bappasvamin,---Kumaradeva, of the Vasula gotra, a student of the Katha (sakha),---(and) Matrisarman, a student of the Vajasaneya (sakha), (and) Nagasarman, Rukharadeva, Kaudravadeva, Vishnudeva, Devanaga, Kumarasena, Rudrasarman, Devadangiras (?), Lamboshtha, Devamitra (?), Mahadeva, (and Gunthaka.

17 The boundaries of it (are),---on the east, (the boundary-trench or village called) Korparagarta ; on the north, Animuktakakonaka, (and) a vrika-tree in the centre of Valaka on the south side of the village of Vangara, (and) a clump of amrata-trees ; on the west, (the tank or village called) Nagasari ; (and) on the south, the parichchheda of Balavarman.

19 Therefore, even in future times, no obstacle (to the enjoyment of this grant) is to be caused by those who are born in Our family, or by my

feudatories. This injuction having been given, he who behaves otherwise,---his I will consume with a great contempt, even when I have passed into another body.

22 And it has been said by the venerable supreme sage, the arranger of the Vedas,---"O Yudhishthira, best of kings, carefully preserve land that has previously been given to the twice-born ; (verily) the preservation (of a grant) (is) more meritorious than making a grant ! The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) ! He becomes a worm in ordure, and is tormented together with his ancestors, who confiscates land that has been given, whether by himself, or by another ! The giver of land enjoyes happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell ! "

28 And (this charter) has been written by the Mahasamdhivigrahika SURYADATTA; the great-grandson of the Amatya Vakra ; the grandson of the Bhogika Naradatta ; (and) the son of the Bhogika Ravidatta. BHAGRAHA (is) the Dutaka.

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(14) MAJHGAWAM COPPER-PLATE INSCRIPTION OF THE MAHARAJA HASTIN.
THE YEAR 191.

Reverence to (the god) Mahadeva ! Hail ! In a century of years, increased by ninety-one ; in the enjoyment of sovereignty by the GUPTA KINGS ; in the prosperous augmenting Maha-Chaitra samvatsara ; on the third lunar day of the dark fortnight of the month Magha,---on this (lunar day), (specified) as above by the samvatsara and month and day,---

5 By the Maharaja, the illustrious HASTIN,---who is born in the family of a kingly ascetic ;---who is the great-grandson of the Maharaja DEVADHYA ;---who is the grandson of the Maharaja, the illustrious PRABHANJANA ;---who is the son of the Maharaja, the illustrious DAMODARA ;---who is the giver of thousands of cows, and elephants, and horses, and gold, and many lands ;---who is earnest in paying respect to (his) spiritual preceptor and (his) father and mother ;---who is extremely devoted to the gods and Brahmans ;---who has been victorious in many hundreds of battles ;---(and) who causes the happiness of his own race,---

6 (By him), at the agreeable request of MAHADEVIDEVA, the village named VALUGARTA, in accordance with the usage of the specification of (its)

ancient boundaries, with the udranga and the uparikara, (and with the privilege that it is) not to be entered by the irregular or the regular troops, is granted as an agrahara, by a copper-charter,---for the purpose of increasing the religious merit of (his) parents and of himself, and in order to erect the steps of a ladder leading to heaven, acceptable to MAHADEVIDEVA,---to these Brahmans, of the Aupamanyava gotra, students of the Chhandoga-Kauthuma (sakha), (viz.) Govindasvamin, Gomikasvamin, and Devasvamin,---to be enjoyed by (their) sons and son's sons, with the exception of (the proceeds of fines imposed on) thieves.

10 Therefore, even in future times, no obstacle (to the enjoyment of this grant) is to be caused by those who are born in Our family, or by my feudatories. This injunction having been given, he who behaves otherwise,---him I will consume with a great contempt, even when I have passed into another body.

12 And it has been said by the venerable supreme sage, Vyasa, the arranger of the Vedas,---"O Yudhishthira, best of kings, carefully preserve land that has previously been given to the twice-born ; (verily) the preservation (of a grant) is more meritorious than making a grant ! The earth has been enjoyed by many kings, commencing with Sagara ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) ! The giver of land enjoys happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who ass-ents (to an act of confiscation), shall dwell for the same number of years in hell ! He becomes a worm in ordure, and is tormented together with his ancestors, who confiscates land that has been given, whether by himself or by another ! Those who confiscate a previous grant, are born (again) as black serpents, inhabiting the dried-up hollows of trees, in desert places destitute of water ! "

18 And (this charter) has been written by the Mahasamdhivigrahika VIBHUDATTA, the son of the great-grandson of the Amatya Vakra ; the great-grandson of the Bhogika Naradatta ; the grandson of Ravidatta ; (and) the son of Suryadatta. The Mahabaladhikrita NAGASINHA (is) the Dutaka. The year 100 (and) 90 (and) 1 ; (the month) Magha ; the day 5.

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(15) BHUMARA STONE PILLAR INSCRIPTION OF THE MAHARAJAS HASTIN AND SARVANATHA.

Hail ! In (the boundary of) the kingdom of the Maharaja HASTIN, who meditates on the feet of (the god) Ma adeva ; at (the v llage of) AMBLODA ; (and) in (the boundary of) the bhoga of the Maharaja SARVA-NATHA,---(this) boundary-pillar has been set up by SIVADASA, the grandson of Indana, and the son of the Gramika Vasu ;---in the Maha-Magha samvatsara ; the month Karttika ; the day 10 (and) 9.

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(16) KHOH COPPER-PLATE INSCRIPTION OF THE MAHARAJA SAMKSHOBHA. THE YEAR 209.

Om ! Reverence to the divine (god) Vasudeva ! Hail ! In two centuries of years, increased by nine ; in the enjoyment of sovereignty by the GUPTA KINGS ; in the glorious augmenting and victorious reign ; in the Maha-Asvayuja samvatsara ; on the thirteenth lunar day of the bright fortnight of the month Chaitra,---on this (lunar day), (specified) as above by the samvatsara and month and day,---

5 By the Maharaja, the illustrious SAMKSHOBHA,---who is born in the family of the kingly ascetic SUSARMAN, who had learned the whole truth of the fourteen sections of science ; who was a great sage, (being) indeed (an incarnation of) Kapila ; who knew all the first principles ; (and) who was of the BHARADVAJA gotra ;---who is the great-grandson of the son of the Maharaja, the illustrious DEVADHYA ;---who is the great-grandson of the Maharaja, the illustrious PRABHANJANA ;---who is the grandson of the Maharaja, the illustrious DAMODARA ;---who is the son of the Maharaja, the illustrious HASTIN, who was the giver of thousands of cows, and elephants, and horses, and gold, and many lands ; who was earnest in paying respect to (his) spiritual preceptor and (his) father and mother ; who was extremely devoted to the gods and Brahmans ; who was victorious in many hundreds of battles ; who sought to govern properly the kingdom of DABHALA, which had come (to him) by inheritance, together with (all the country) included in THE EIGHTEEN FOREST KING-DOMS ; (and) whose fame was renowned through many good qualities ;---who is intent upon establishing the religious duties of the castes and the different periods of life ;---who is a most devout worshipper of the Divine One ;---who is extremely devoted to (his) ancestors ;---(and) who causes the happiness of his own race,---

11 (By him),---for the purpose of increasing the religious merit of (his)

parents and of himself,---at the request of CHODUGOMIN, and (with the object of) causing him to ascend the steps of the ladder that leads to heaven,---half of the village of OPANI, in the MANINAGA petha, is granted by a copper-charter, with the exception of (the right to fines imposed on) thieves and mischief-doers, for thepurpose of observing the bali, charu, and sattra, at the temple, which (he) has caused to be built, of the divine (goddess) Pishtapuri, and for the purpose of renewing whatever may become broken or torn.

15 Therefore, even in future times, no obstacle (to the enjoyment of this grant) is to be caused by those who are born in Our family, or by my feudatories. This injunction having been given, he who behaves otherwise,---him I will consume with a great contempt, even when I have passed into another body.

18 And it has been said by the venerable supreme sage, Vyasa, the arranger of the Vedas,---"O Yudhishthira, best of kings, carefully preserve land that has previously been given to the twice-born ; (verily) the preservation (of a grant) (is) more meritorious than making a grant ! The earth has been enjoyed by many kings, commencing with Sagara ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) ! The giver of land enjoys happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents to (an act of confiscation), shall dwell for the same number of years in hell ! (There is) no gift better than a gift of land, and the preservation (of a grant) (is) better than making a grant ; all kings, commencing with Nriga, have attained heaven, (by) preserving land that had been granted ! "

23 And (this charter) has been written by ISVARADASA, the grandson of Jivita, (and) the son of Bhujamgadasa. The order (is that) of his own mouth. (The month) Chaitra ; the day 20 (and) 9.

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(17) KARITALAI COPPER-PLATE INSCRIPTION OF THE MAHARAJA JAYANATHA.
THE YEAR 174.

Om ! Hail ! From (the city or hill of) UCHCHAKALPA ;---(There was) the Maharaja OGHADEVA. His son, who mediated on his feet, (was) the Maharaja KUMARADEVA, begotten on the Mahadevi KUMARADEVI. His son, how mediated on his feet, (was) the Maharaja JAYASVAMIN, begotten on the JAYASVAMINI. His son, who meditated on his feet, (was) the Maharaja VYAGHRA, begotten on the Mahadevi RAMADEVI.

4 His son, who meditates on his feet, the Maharaja JAYANATHA,---begotten on the Mahadevi AJJHITADEVI,---Being in good health, issues a command to the cultivators, beginning with the Brahmans, and to the artisans, at (the village of) CHHANDAPALLIKA in the NAGADEVA santaka :---

6 "Be it known to you that, for the purpose of increasing my own religious merit, this village is granted by me,---with the udranga and the uparikara, (and with the privilege that it is) not to be entered by the irregular or the regular troops, (but) with the exception of (the right to fines imposed on) thieves,---to the Brahman Mitrasvamin, of the Kanva gotra and the Vajasaneya-Madhyamdina (sakha).

9 "You yourselves shall render to him the offering of the tribute of the customary royalties and taxes, and shall be obedient to (his) commands.

10 "And those kings who shall be born in Our lineage,---by them this grant should not be confiscated, (but) should be assented to ; (and) the tribute of the taxes which by custom should not belong to the king, should not be taken.

12 "And whosoever may confiscate this grant,---he shall become invested with (the guilt of) the five great sins and the minor sins."

13 And it has been said in the Mahabharata by the venerable Vyasa,---"O Yudhishthira, best of kings, carefully preserve land that has been given, whether by thyself or by another ; (verily) the preservation (of a grant) (is) more meritorious than making a grant ! The earth has been enjoyed by many kings, commencing with Sagara ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) ! As a rule, indeed, no inauspicious condition is experienced by kings ; but they are purified for ever, when they bestow land ! The giver of land enjoys happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number

of years in hell ! Fathers (in the world of the dead) clap their hands upon their arms, (and) grandfathers leap (from joy), (saying)---'A giver of land has been born in our family ; he shall become our deliverer' ! He who confiscates land, rich in all (kinds of) grains, (that has been granted),---he becomes a worm in the ordure of a dog, and sinks (into hell), together with (his) ancestors ! "

21 In a century of years, together with the seventy-fourth (year), on the fourteenth day of the month Ashadha,---on this (lunar day), (specified) as above by the day (etc.),---(this charter) has been written by me, the Bhogika GUNJAKIRTTI, the grandson of the Bhogika, the Amatya Rajyila, and the son of the Bhogika Dhruvadatta. The Dutaka (is) the Uparika, Dikshita, householder, and chief of architects, SARVADATTA.

24 The year 100 (and) 70 (and) 4 ; (the month) Ashadha ; the day 10 (and) 4.

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(18) KHOH COPPER-PLATE INSCRIPTION OF THE MAHARAJA JAYANATHA. THE YEAR 177.

Hail ! From UCHCHAKALPA ;---(There was) the Maharaja OGHADEVA. His son, who meditated on his feet, (was) the Maharaja KUMARADEVA, begotten on the Mahadevi KUMARADEVI. His son who meditated on his feet, (was) the Maharaja JAYASVAMIN, begotten on the Mahadevi JAYASVAMINI. His son, who meditated on his feet, (was) the Maharaja VYAGHRA, begotten on the Mahadevi RAMADEVI.

4 His son, who meditates on his feet, the Maharaja JAYANATHA,---begotten on the Mahadevi AJJHITADEVI,---being in good health, issues a command to the cultivators, beginning with the Brahmans, and to the artisans, at (the village of) DHAVASHANDIKA :---

6 "Be it known to you that, for the purpose of increasing my own religious merit, (and) for the benefit of the feet of the Divine One, this village is granted by me, as an agrahara of the god, to continue for the same time with the moon and the sun, to the Divira Sarvavadha, of the Sasataneya (gotra) (?), and his son the Bhagavata Ganga, and his sons Rankabota and Ajagaradasa. And the increase of their own religious merit should be effected by the succession of (their) sons, /sons' sons/, sons of sons' sons, sons of the latter, etc., by repairing whatever may become broken or torn, and by attending to the maintenance of the bali, charu, sattra, and other (such rites), of the feet of the Divine One, established here by these persons.

11 "You yourselves shall render to these persons the offering of the tribute

of the customary duties, royalties, taxes, gold, etc., and shall be obedient to (their) commands.

12 "And those kings who shall be born in Our lineage,---by them this grant should not be confiscated, (but) should be assented to ; (and), with the exception of fines imposed on thieves, the tribute of the taxes which by custom should not belong to the king, should not be taken ; and (this grant) should be preserved from time to time.

14 "And whosoever may confiscate this grant,---he shall become invested with (the guilt of) the five great sins and the minor sins."

15 And it has been said in the Mahabharata by the venerable Vyasa, the arranger of the Vedas,---"O Yudhishishthira, best of kings, carefully preserve land that has been given, whether by thyself or by another ; (verily) the preservation (of a grant) (is) more meritorious than making a grant ! As a rule, indeed, no inauspicious condition is experienced by kings ; but they are purified for ever, when they bestow land ! The giver of land enjoys happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell ! The earth has been enjoyed by many kings, commencing with Sagara ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) ! He who confiscates land, rich in all (kinds of) grains, (that has been granted),--- he becomes a worm in ordure, and sinks (into hell) together with his ancestors!"

21 In a century of years, increased by seventy-seven, on the twenty-second day of the month Chaitra, (this charter) has been written by the Samdhivigrahika GALIU, the grandson of the Bhogika, the Amatya Phalgudatta, (and) the son of the Bhogika Varahadinna. The Dutaka (is) the Uparika, Dikshita, householder, and chief of architects, SARVADATTA.

23 The boundaries in this matter (are),---in the direction of DHANYAVAHIKA, a boundary-trench and a bridge ;---in the direction of DURGAMANDALA, a bridge ;---in the direction of SUVARNAKAKSHAKA, (partly) the place where where the reeds grow by the cattle-path, and partly a bridge ;---in the direction of AMUKA, a boundary-trench ;---in the direction of DARAMANDALA, a bridge ;---(and) in the direction of the district at the entrance of VAKRAVANA, a bridge ;---(then the boundaries) enter the village (again) at the well.

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(19) KHOH COPPER-PLATE INSCRIPTION OF THE MAHARAJA SARVANATHA.
THE YEAR 193.

Om ! Hail ! From UCHCHAKALPA ;---(There was) the Maharaja OGHADEVA. His son, who meditated on his feet, (was) the Maharaja KUMARADEVA, begotten on the Mahadevi KUMARADEVI. His son, who meditated on his feet, (was) the Maharaja JAYASVAMIN, begotten on the Mahadevi JAYASVAMINI. His son, who meditated on his feet, (was) the Maharaja JAYANATHA, begotten on the Mahadevi AJJHITADEVI.

6 His son, who meditates on his feet, the Maharaja SARVANATHA,---begotten on the Mahadevi MURUNDADEVI,---being in good health, issues a command to the cultivators, beginning with the Brahmans, and to all the artisans, at (the village of) ASRAMAKA on the north bank of the river TAMASA ;---

8 "Be it known to you that this village is allotted by me, in four shares, to endure for the same time with the moon and the sun; with the udranga and the uparikara ; (and with the privilege that it is) not to be entered by the irregular or the regular troops. Out of them, two shares belong to Vishnumandin ; and another share belongs to the merchant Saktinaga, the son of Svaminaga ; and another share belongs to Kumaranaga and Skandanaga. It is given by (this) copper-plate charter, /to be enjoyed/ by the succession of them and (their) sons, /sons' sons/, sons of sons' sons, sons of the latter, etc. Moreover, it is agreed by them (and) by me that it is given for the repairs, by the above-mentioned succession (of them and their aescendants), in order to increase their own religious merit, of whatever may become broken or torn (in the shrines) of the feet of the Divine One, established by them, and of the feet of the sacred Sun, and for the maintenance of the bali, charu, sattra, perfumes, incense, garlands, and lamps.

17 "You yourselves shall render to them the offering of the tribute of the customary royalties, taxes, gold, etc., and shall be obedient to (their) commands.

18 "And those kings who shall be born in Our lineage,---by them this grant should not be confiscated, (but) should be assented to, and should be preserved according to opportunity. (And) the tribute of the taxes which by custom should not belong to the king, should not be taken.

20 "Whosoever may confiscate this grant,---he shall become invested with (the guilt of) the five great sins and the minor sins."

22 And it has been said in the Mahabharata by the venerable Vyasa, the arranger of the Vedas,---"O Yudhishthira, best of kings, carefully

such tribute as may accrue. And it is agreed by him (and) by me, that it is granted for the purpose of the repairs, by the above-mentioned succession (of him and his descendants), of whatever may become broken or torn, belonging to the divine goddess Pishtapurikadevi, and for the maintenance of the bali, charu, and sattra.

13 "You yourselves shall render to these persons the offering of the tribute of the customary royalties, taxes, gold, etc., and shall be obedient to (their) commands.

15 "And those kings who shall be born in Our lineage,---by them this grant should not be confiscated, (but) should be assented to."

(The rest of this inscription, on the second plate, is not forthcoming).

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(21) KHOH COPPER-PLATE INSCRIPTION OF THE MAHARAJA SARVANATHA.
THE YEAR 197.

(The opening part of this inscription, on the first plate, is not forthcoming.)

"And, according to opportunity, it should be preserved. And the tribute of the taxes which by custom should not belong to the king, should not be taken.

2 "Whosoever may confiscate this grant,---he shall become invested with (the guilt of) the five great sins and the minor sins."

3 And it has been said in the Mahabharata, by the venerable Vyasa, the arranger of the Vedas,---"O Yudhishthira, best of kings, carefully preserve land that has been given, whether by thyself, or by another ; (verily) the preservation (of a grant) is more meritorious than making a grant ! As a rule, indeed, no inauspicious condition is experienced by kings ; but they are purified for ever, when they bestow land ! The earth has been enjoyed by many kings, commencing with Sagara ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) ! The giver of land enjoys happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell ! He who confiscates land, rich in all (kinds of) grains, (that has been granted),---he becomes a worm in the ordure of a dog, and sinks (into hell) together with (his) ancestors ! "

10 (This charter) has been written, in a century of years, increased by

ninety-seven, on the twentieth day of the month Asvayuja, by the Mahasandhivigrahika MANORATHA, the grandson of the Bhogika, the Amatya Phalgudatta, (and) the son of the Bhogika Varahadinna. The Dutaka (is) the Mahabaladhikrita SIVAGUPTA. Moreover, the Dutaka to an additional writer for the remission of the fines on.....and water-pots, (is) the Uparika MATRISIVA.

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(22) KHOH COPPER-PLATE INSCRIPTION OF THE MAHARAJA SARVANATHA. THE YEAR 214.

Om ! Hail ! From UCHCHAKALPA ;---(There was) the Maharaja OGHADEVA. His son, who meditated on his feet, (was) the Maharaja KUMARADEVA, begotten on the Mahadevi KUMARADEVI. His son, who meditated on his feet, (was)the Maharaja JAYASVAMIN, begotten on the Mahadevi JAYASVAMINI. His son, who meditated on his feet, (was) the Maharaja VYAGHRA, begotten on the Mahadevi RAMADEVI. His son, who meditated on his feet, (was) the Maharaja JAYANATHA, begotten on the Mahadevi AJJHITADEVI.

6 His son, who meditates on his feet, the Maharaja SARVANATHA,---begotten on the Mahadevi MURUNDASVAMINI,---being in good health, issues a command to the residents, beginning with the Brahmans, at the villages of VYAGHRAPALLIKA and KACHARAPALLIKA in the MANINAGA petha :---

8 "Be it known to you that these two villages were bestowed, as a mark of favour, upon Pulindabhata,---with the udranga and the uparikara ; (with the privilege that they were not to be) entered by the irregular or the regular troops ; with whatever had (by custom) accrued or might accrue in connection with the tribute of all the taxes which should not belong to the king ; to endure for the same time with the moon and the sun ; (but) with the exception of (the right to) fines imposed on thieves. And now they are granted by him to Kumarasvamin, to be enjoyed by the succession of (his) sons and sons' sons, for the purpose of the worship of the divine goddess Pishtapurikadevi at the temple which he has caused to be built at (the town of) MANAPURA, and for the purpose of repairing whatever may become broken or torn. And, by (this), , copper-plate charter, they have been assented to by me, according to the rule of bhumichchhidra.

14 "You yourselves, understanding (this), (and) being obedient to (their) commands, shall render the tribute of the customary royalties, taxes, gold, avata, revenue, etc.

16 "And those kings who shall be born in Our lineage,---by them this grant

should not be confiscated, (but) according to opportunity should be increased (and) assented to and preserved. And none of the tribute of the tribute of the taxes which should not belong to the king, should be taken.

18 "And whosoever may confiscate this grant, he shall become invested with (the guilt of) the five great sins and the minor sins.

19 And it has been said in the Mahabharata, in the Satasahasri-Samhita, by Vyasa, the arranger of the Vedas, the supreme sage, the son of Parasara,—— "O Yudhishthira, best of kings, carefully preserve land that has previously been given to the twice-born ; (verily) the preservation (of a grant) (is) more meritorious than making a grant ! As a rule, indeed, no inauspicious condition is experienced by kings ; but they are purified for ever, when they bestow land ! The earth has been enjoyed by /many/ kings, commencing with Sagara ; whosoever at any time posseses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) ! The giver of land enjoys happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell ! He who confiscates land that has been given, whether by himself, or by another,---he becomes a worm in the ordure of a dog, and sinks (into Hell) together with his ancestors ! Those who confiscate a previous grant, are born (again) as black serpents, inhabiting the dried-up hollows of trees, in desert places destitute of water ! "

27 (This charter) has been written in two centuries of years, increased by fourteen, on the sixth day of the month Pausha, by the Sandhivigrahika NATHA, the great-grandson of the Amatya Phalgudatta ; the grandson of Varahadinna ; (and) the son of Manoratha. The Dutaka (is) DHRITISVAMIKA.

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(23) MEHARAULI POSTHUMOUS IRON PILLAR INSCRIPTION OF CHANDRA.

He, on whose arm fame was inscribed by the sword, when, in battle in the VANGA countries, he kneaded (and turned) back with (his) breast the enemies who, uniting together, came against (him) ;---he, by whom, having crossed in warfare the seven months of the (river) SINDHU, the VAHLIKAS were conquered ;---he, by the breezes of whose prowess the southern ocean is even still perfumed ;---

3 He, the remnant of the great zeal of whose energy, which utterly destroyed (his) enemies, like (the remnant of the great gloving heat) of a burned-out fire in a great forest, even now leaves not the earth ; though he, the king, as if wearied, has quitted this earth, and has gone to the other world, moving in (bodily) form to the land (of paradise) won by (the merit of his) actions, (but remaining on (this) earth by (the memory of his) fame ;---

5 By him, the king,---who attained sole supreme sovereignty in the world, acquired by his own arm and (enjoyed) for a very long time ; (and) who, having the name of CHANDRA, carried a beauty of countenance like (the beauty of) the full-moon,---having in faith fixed his mind upon (the god) Vishnu, this lofty standard of the divine Vishnu was set up on the hill (called) Vishnupada.

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(24) MANDASOR STONE PILLAR INSCRIPTION OF YASODHARMAN.

May that very long banner of (the god) Sulapani destroy the glory of your enemies ;---(that banner) which bears (a representation of) the bull (Nandi), marked by the five fingers (dipped in some dye and then) placed on him by (Parvati) the daughter of the mountain (Himalaya), who causes the distant regions, in which the demons are driven wild with fear by (his) terrible bellowings, to shake ; (and) who makes the glens of (the mountain) Sumeru to have their rocks split open by the blows of his horns !

2 He, to whose arm, as if (to the arm) of (the god) Sarngapani,---the fore-arm of which is marked with callous parts caused by the hard string of (his) bow, (and) which is steadfast in the successful carrying out of vows for the benefit of man-kind,---the earth betook itself (for succour), when it was afflicted by kings of the present age, who manifested pride; who were cruel through want of proper training ; who, from delusion, transgressed the path of good conduct ; (and) who were destitute of virtuous delights :---

3 He who, in this age which is the ravisher of good behaviour, through the action simply of (his good) intentions shone gloriously, not associating with other kings who adopted a reprehensible course of conduct,---just as an offering of flowers (is beautiful when it is not laid down) in the dust ;---he in whom, possessed of a wealth of virtue, (and so)

falling but little short of Manu and Bharata and Alarka and Mandhatri, the title of "universal sovereign" shines more (than in any other), like a respl endent jewel (set) in good gold :---

4 He who, spurning (the confinement of) the boundaries of his own house, enjoys those countries,---thickly covered over with deserts and mountains and trees and thickets and rivers and strong-armed heroes, (and) having (their) kings assaulted by (his) prowess,---which were not enjoyed (even) by the lords of the GUPTAS, whose prowess was displayed by invading the whole (remainder of the) earth, (and) which the command of the chiefs of the HUNAS, that established itself on the tiaras of (many) kings, failed to penetrate :---

5 He before whose feet chieftains, having (their) arrogance removed by the strength of (his) arm, bow down, from the neighbourhood of the (river) LAUHITYA up to (the mountain) MAHENDRA, the lands at the foot of which are impenetrable through the groves of palmyra-trees, (and) from (HIMALAYA) the mountain of snow, the table-lands of which are embraced by the (river) GANGA, up to the WESTERN OCEAN,---by which (all) the divisions of the earth are made of various hues through the intermingling of the rays of the jewels in the locks of hair on the tops of (their) heads :---

6 He by whom (his) head has never been brought into the humility of obeisance to any other save (the god) Sthanu ;---he, through the embraces of whose arms (HIMALAYA) the mountain of snow carries no longer the pride of the title of being a place that is difficult of access ;---he to whose two feet respect was paid, with complimentary presents of the flowers from the lock of hair on the top of (his) head, by even that (famous) king MIHIRAKULA, whose forehead was painted through being bent low down by the strength of (his) arm in (the act of compelling) obeisance:-

7 By him, the king, the glorious YASODHARMAN, the firm beams of whose arms are as charming as pillars, this column, which shall endure to the time of the destruction of the world, has been erected here,---as if to measure out the earth ; as if to enumerate on high the multitude of the heavenly lights ; (and) as if to point out the path of his own fame to the skies above, acquired by good actions ;---(this column) which shines refulgent, as if it were a lofty arm of the earth, raised up in joy to write upon the surface of the moon the excellence of the virtues of YASODHARMAN, to the effect that---"His birth (is) in a lineage that is

worthy to be eulogised ; there is seen in him a charming behaviour that is destructive of sin ; he is the abode of religion ; (and) the (good) customs of mankind continue current, unimpeded (in any way) by him."

9 From a desire thus to praise this king, of meritorious actions, (these) verses have been composed by Vasula, the son of Kakka. (This eulogy) has been engraved by Govinda.

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(25) MANDASOR STONE INSCRIPTION OF YASODHARMAN AND VISHNUVARDHANA.

THE MALAVA YEAR 589.

Perfection has been attained ! Victorious is he, (the god) Pinakin, the lord of (all) the worlds,---in whose songs, hummed with smiles, the splendour of (his) teeth, like the lustre of lightning sparkling in the night, envelops and brings into full view all this universe ! May he, (the god) Sambhu, confer many auspicious gifts upon you,---employed by whom in the rites of (effecting the) continuance and the destruction and the production of (all) things that exist, (the god) Svayambhu, is obedient to (his) commands, for the sake of the maintenance of (all) the worlds ; and by whom, leading (him) to dignity in the world, he has been brought to the condition of being the father (of the universe) ! May the serpent of the creator of existence accomplish the allayment of your distress,---(that serpent) the multitude of whose foreheads, bowed down afar by the pressure of the heavy weight of the jewels in (their) hoods, obscures the radiance of the moon (on his master's forehead) ; (and) who (with the folds of his body) binds securely on (his master's) head the chaplet of bones which is full of holes (for stringing them) ! May the creator of waters, which was dug out by the sixty thousand sons of Sagara, (and) which possesses a lustre equal to (that of) the sky, preserve for a long time the glories of this best of wells !

4 Now, victorious is that tribal ruler, having the name of the glorious YASODHARMAN, who, having plunged into the army of (his) enemies, as if into a grove of thornapple-trees, (and) having bent down the reputations of heroes like the tender creepers of trees, effects the adornment of (his) body with the fragments of young sprouts which are the wounds (inflicted on him).

5 And, again, victorious over the earth is this same king of men, the glorious VISHNUVARDHANA, the conqueror in war ; by whom his own famous lineage, which has the sulikara-crest, has been brought to a state of dignity

age, which has the aulikara-crest, has been brought to a state of dignity that is ever higher and higher. By him, having brought into subjection, with peaceful overtures and by war, the very mighty kings of the east and many (kings) of the north, this second name of "supreme king of kings and supreme lord," pleasing in the world (but) difficult of attainment, is carried on high. Through him, having conquered the earth with (his own) arm, many countries,---in which the sun is obscured by the smoke, resembling dense dark-blue colouds, of the oblations of the sacrifices ; (and) which abound with thick and thriving crops through (the god) Maghavan pouring cloudfuls of rain upon (their) boundaries ; (and) in which the ends of the fresh sprouts of the mango-trees in the parks are eagerly plucked in joy by the hands of wanton women,---enjoy the happiness of being possessed of a good king. Through the dust, grey like the hide of an ass,---stirred up by his armies, which have (their) banners lifted on high ; (and) which have the lodhra-trees tossed about in all directions by the tusks of (their) infuriated elephants ; (and) which have the crevices of the VINDHYA mountains made resonant with the noise of (their) journeying through the forests,---the orb of the sun appears dark (and) dull-rayed, as if it were an eye in a peacock's tail reversed.

9 The servant of the kings who founded the family of that lord, was Shashthidatta,---the fame of whose religious merit was known far and wide through the protection of (their) feet ; who by his resoluteness conquered the six enemies (of religion) ; (and) who was indeed very excellent. As the torrent, flowing high and low, of (the river) Ganga (spreads abroad) from (the mountain) Himavat, (and) the extensive mass of the waters of (the river) Reva from the moon,---(so) from him, whose dignity was manifested, there spreads a pure race of Naigamas, most worthy to be sought in fellowship.

11 Of hi, from a wife of good family, there was born a son, resembling him (in good qualities), the source of fame,---whom, (being named) Varahadatta, (and) being full of self-control (and) of great worth, people speak of as if he were an (incarnate) portion of (the god) Hari.

11 As if it were the sun (illumining) the mightly summit of a mountain, Ravikirtti with the wealth of his character illumined that family, which was made eminent by men who combined good actions with worldly

occupations ; which had its foundations well established in the earth; (and) which maintained a very firm position of endurance that was free from (any risk of) being broken ;---(Ravikirtti), by whom, sustaining the pure (and) undeviating path of traditional law that is acceptable to good people, nobility of birth was not made a thing of false assertion (even) in the Kali age. From him, (his) chaste wife Bhanugupta have birth to three sons, who dispelled the darkness (of ignorance) with the rays of (their) intellects,---as if (she had produced three) sacrifices from a fire.

13 The first was Bhagavaddosha, the prop of his relatives in the path of religious actions, just as Uddhava (was) of the Andhakas,---who was a very Vedhas in displaying much prudence in the hard-to-be-traversed path of the meaning (of words) ; who, like Vidura, always looked far ahead with deliberation ; (and) who is with great pleasure sung of by poets, in Sanskrit and Prakrit construction of the arrangement of sentences, as being well versed in speech.

15 And after him there came that (well-known) Abhayadatta, maintaining a high position on the earth, (and) collecting (in order to dispel it) the fear of (his) subjects (?);---by whose eye of intellect, which served him like the eyes of a spy, no trifle, however remote, remained undetected, (even) at night ;---(Abhayadatta), of fruitful actions, who like (Brihaspati) the preceptor of the gods, to the advantage of those who belonged to the (four recognised) castes, with the functions of a Rajasthaniya protected the region, containing many countries presided over by his own upright counsellors, which lies between the VINDHYA (mountains), from the slopes of the summits of which there flows the pale mass of the waters of (the river) REVA, and the mountain PARIYATRA, on which the trees are bent down in (their) frolicsome leaps by the long-tailed monkeys, (and stretches) up to the (western) OCEAN.

17 ~~His younger brother, DAKSHA,---invested with the decoration of the protection of friends, as if he were (his) broad-shouldered (right) arm (decorated) with choice jewels ; (and) bearing the name of "the faultless one," which causes great joy to the ear and heart,---caused to be excavated this great well. This great (and) skilful work was achieved here by him, who is of great intellect, for the sake of his paternal uncle, the beloved Abhayadatta, who was cut off (before his~~

17 Now he, Dharmadosha, the son of Doghakumbha,---by whom this kingdom has been made, as if (it were still) in the Krita-age, free from any intermixture of all the castes, (and peaceable through) having hostilities allayed, (and) undisturbed by care,---in accordance with justice proudly supports the burden (of government) that had (previously) been borne by him ;---(Dharmadosha), who,---not being too eager about his own comfort, (and) bearing, for the sake of his lord, in the difficult path (of administration), the burden (of government), very heavily weighted and not shared by another,---wears royal apparel only as mark of distinction (and not for his own pleasure), just as a bull carries a wrinkled pendulous dew-lap.

19 His younger brother, DAKSHA,---invested with the decoration of the protection of friends, as if he were (his) broad-shouldered (right) arm (decorated) with choice jewels ; (and) bearing the name of "the faultless one," which causes great joy to the ear and heart,---caused to be excavated this great well. This great (and) skilful work was achieved here by him, who is of great intellect, for the sake of his paternal uncle, the beloved Abhayadatta, who was cut off (before his time) by the mighty (god) Kritanta, just as if he were a tree, the shade of which is pleasant to resort to (and) which yields fruits that are salutary and sweet through ripeness, (wantonly) destroyed by a lordly elephant.

21 Five hundred autumns, together with ninety less by one, having elapsed from (the establishment of) the supremacy of the tribal constitution of the MALAVAS, (and) being written down in order to determine the (present) time ;---in the season in which the songs, resembling the arrows of (the god) Smara, of the cuckoos, whose utterances are the low and tender, cleave open, as it were, the minds of those who are far away from home ; and in which the humming of the flights of bees, sounding low on account of the burden (that they carry), is heard through the woods, like the resounding bow of (the god Kamadeva) who has the banner of flowers, when its string is caused to vibrate ;---in the season in which there is the month of the coming on of flowers, when the wind, soothing the affectionate (but) perverted thoughts of disdainful women who are angry with their lovers, as if they were charming fresh sprouts arrayed in colours, devotes itself to breaking down (their) pride,---in that season this (well) was caused to be constructed.

24 As long as the ocean, embracing with (its) lofty waves, as if with long

arms, the orb of the moon, which has its full assemblage of rays (and is more) lovely (than ever) from contact (with the waters), maintains friendship (with it),---so long let this excellent well endure, possessing a surrounding enclosure of lines at the edge of the masonry-work, as if it were a garland worn round a shaven head, (and) discharging pure waters the flavour of which is equal to nectar !

25 May this intelligent DAKSHA for a long time protect this act of piety, ---(he who is) skilful, true to (his) promises, modest, brave, attentive to old people, grateful, full of energy, unwearied in the business-matters of (his) lord, (and) faultless.! (This eulogy) has been engraved by Govinda.

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(26) ERAN STONE BOAR INSCRIPTION OF TORAMANA.

Om ! Victorious is the god (Vishnu), who has the form of a Boar,---who, in the act of lifting up the earth (out of the waters), caused the mountains to tremble with the blows of (his) hard snout ; (and) who is the pillar (for the support) of the great house which is the three worlds !

1 In the first year ; while the Maharajadhiraja, the glorious TORAMANA, of great fame (and) of great lustre, is governing the earth ;---

2 On the tenth day of (the month) Phalguna ;---on this (lunar day), (specified) as above by the regnal year and month and day, (and) invested as above with its own characteristics ;---

3 By DHANYAVISHNU,---the younger brother, obedient to him (and) accepted with favour by him, of the Maharaja MATRIVISHNU, who has gone to heaven; who was excessively devoted to the Divine One ; who, by the will of (the god) Vidhatri, was approached (in marriage-choice) by the goddess of sovereignty, as if by a maiden choosing (him) of her own accord (to be her husband) ; whose fame extended up to the borders of the four oceans ; who was possessed of unimpaired honour and wealth ; (and) who was victorious in battle against many enemies ;---who was the son of the son's son of Indravishnu, who was attentive to his duties ; who celebrated sacrifices ; who parctised private study (of the scriptures); who was a Brahman saint ; (and) who was the most excellent (of the followers) of the Maitrayaniya (sakha) ;---who was the son's son of Varunavishnu, who imitated the virtuous qualities of (his) father ;---(and) who was the son of Harivishnu, who was the counterpart of (his) father in meritorious qualities, (and) was the cause of the advancement of his race ;---

6 (By this DHAVYAVISHNU), accomplishing, in unison with (the previously expressed wishes of) him, a joint deed of religious merit, for the sake of increasing the religious merit of (his) parents, this stone temple of the divine (god) Narayana, who has the form of a Boar (and) who is entirely devoted to (the welfare of) the universe, has been caused to be made in this his own vishaya of AIRIKINA.

8 Let prosperity attend all the subjects, headed by the cows and the Brahmans !

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(27) GWALIOR STONE INSCRIPTION OF MIHIRAKULA.

/Om !/ May he (the Sun) protect you, who is victorious,---dispelling the darkness of the banks of clouds with the masses of the multitude of his rays that light up the sky ; (and) decorating the top of the side of the mountain of dawn with (his) horses, which have the tossing ends of (their) manes dishevelled through the fatigue (induced) by ((their) startled gait ;---(and) who,---having (his) chariot-wheels (?) swallowed (?).....the mountain of dawn ; dispelling distress; (being) the light of thehouse which is the world ; (and) effecting the destruction of night,---creates the fresh beauty of the waterlilies by (his) rays which are of the colour of molten gold !

2 (There was) a ruler of /the earth/, of great merit, who was renowned by the name of the glorious TORAMANA ; by whom, through (his) heroism that was specially characterised by truthfulness, the earth was governed with justice.

3 Of him, the fame of whose family has risen high, the son (is) he, of unequalled prowess, the lord of the earth, who is renowned under the name of MIHIRAKULA, (and) who, (himself) unbroken, /broke the power of/ PASUPATI.

4 While /he/, the king, the remover of distress, possessed of large and pellucid eyes, is governing the earth ; in the augmenting reign, (and) in the fifteenth year, of (him) the best of kings ; the month Karttika, cool and fragrant with the perfume of the red and blue waterlilies that are caused to blossom by the smiles of the yars of the moon, having come ; while the spotless moon is shining ; and a very auspicious day,---heralded by the chiefs of the classes of the twice-born with the noise of the proclamation of a holy day, (and)possessed of the (proper) tithi and nakshatra and muhurta,---having arrived ;---

5 The son's son of Matritula, and the son of Matridasa, by name MATRICHETA, an inhabitant of.....on the hill, has caused to be made, on the delightful mountain which is speckled with various metals and has the appellation of GOPA, a stone-temple, the chief among the best of temples, of the Sun, for the purpose of increasing the religious merit of (his) parents and of himself, and of those who, by the.....of the king, dwell on this best of mountains.

7 Those who cause to be made an excellent house of the Sun, like in lustre to the rays of the moon,---their abode is in heaven, until the destruction of all things !

7 (This) very famous proclamation of the true religion has been composed through devotion to the Sun, by him who is renowned by the name of Kesava and by.....ditya.

8 As long as the moon shines on the thicket that is the knot of the braided hair of (the god) Sarva ; and as long as the mountain Meru continues to have (its) slopes adorned by the feet of the nymphs of heaven ; and as long as (the god) Vishnu bears the radiant (goddess) Sri upon (his) breast which is like a dark-blue cloud ;---so long (this) chief of /stone/-temples shall stand upon the delightful summit of the hill !

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(28) MALIYA COPPER-PLATE INSCRIPTION OF THE MAHARAJA DHARASENA II. THE YEAR 252.

Om ! Hail ! From (the city of) VALABHI :---(There was) the illustrious Senapati BHATARKA, a most devout worshipper of (the god) Mahesvara,---who was possessed of glory acquired in a hundred battles fought with the large armies, possessed of unequalled strength, of the MAITRAKAS, who had by force bowed down (their) enemies; (and) who acquired the goddess of royalty through the strength of the array of (his) hereditary servants and friends, who had been brought under subjection by (his) splendour, and had been acquired by gifts and honourable treatment and straightforwardness, and were attached (to him) by affection.

3 His son, whose head was purified by being bowed down in the red dust of his feet, (was) the illustrious Senapati DHARASENA (I), a most devout worshipper of (the god) Mahesvara,---the rays of the lines of the nails of whose feet diffused themselves among the lustre of the jewels in the locks of hair on the tops of the heads of (his) enemies when they bowed down with (their) heads (before him) ; (and) whose wealth was the sustenance of the poor, the helpless, and the feeble.

4 His younger brother, whose spotless jewel /in the lock of hair on the top of (his) head / was made more lustrous (than before) by the performance of obeisance to (his) feet, (was) the Maharaja DRONASIMHA, like unto a lion, a most devout worshipper of (the god) Mahesvara,—who had as (his) law the rules and ordinances instituted by Manu and other (sages) ; who, like (Yudhishthira) the king of justice, adhered to the path of the maintenance of good behaviour ; whose installation in the royalty by besprinkling was performed by the paramount master in person, the sole lord of the circumference of the territory of the whole earth; (and) the glory of whose royalty was purified by (his) great liberality.

6 His younger brother (was) the illustrious Maharaja DHRUVASENA (I), a most devout worshipper of the Divine One,—who was victorious, by himself alone, through the prowess of his own arm, over the troops of the array of the elephants of (his) enemies ; who was the asylum of those who sought for protection ; who was the teacher of the real meaning of the sacred writings ; (and) who, like the kalpa-tree, granted the enjoyment of fruits which were the desires, in accordance with (their) wishes, of (his) friends and favourites.

8 His younger brother, whose sins were all washed away by doing obeisance to the waterlilies that were his feet, (was) the illustrious Maharaja DHARAPATTA, a most devout worshipper of the Sun,—by the water of whose very pure actions all the stains of the Kali age were washed away ; (and) who forcibly conquered the renowned greatness of the ranks of (his) enemies.

10 His son, who acquired an increase of religious merit by doing service to his feet, was the illustrious Maharaja GUHASENA, a most devout worshipper of (the god) Mahesvara,—whose sword was verily a second arm (to him) from childhood ; the test of whose strength was manifested by clapping (his) hands on the temples of the rutting elephants of (his) foes ; who had the collection of the rays of the nails of (his) left foot interspersed with the lustre of the jewels in the locks of hair on the tops of the heads of (his) enemies who were made to bow down by his prowess ; whose title of 'king' was obvious and suitable because he pleased the hearts of (his) subjects by properly preserving the path prescribed by all the traditionary laws ; who in beauty, lustre, stability, profundity, wisdom, and wealth, surpassed (respectively) (the god)

Smara, the moon, (Himalaya) the king of mountains, the ocean, (brihaspati) the preceptor of the gods, and (the god) Dhanesa ; who, through being intent upon giving freedom from fear /to those who came for protection/, was indifferent to all the (other) results of his actions, as if they were (of as little value as) straw ; (and) who was, as it were, the personified happiness of the circumference of the whole earth.

15 His son, whose sins have been all washed away by the torrent of the waters of (the river) Jahnavi that was constituted by the diffusion of the rays of the nails of his feet,---whose wealth and riches are the sustenance of a hundred thousand favourites ; who is with appreciation, as if from a desire for (his) beauty, resorted to by (all) the virtuous qualities of an inviting kind ; who astonishes all archers by the speciality of (his) innate strength and (skill acquired by) practice ; who is the preserver of religious grants bestowed by former kings ; who averts calamities that would afflict (his) subjects ; who is the exponent of (the condition of being) the one (joint) habitation of wealth and learning ; whose prowess is skilful in causing annoyance to the goddess of the fortunes of the compact ranks of (his) enemies; (and) who possesses a spotless princely glory, acquired by inheritance, ---(is) the Maharaja, the illustrious DHARASENA (II), a most devout worshipper of (the god) Mahesvara, who, being in good health, issues a command to all the Ayuktakas, Viniyuktakas, Drangikas, Mahattaras, irregular and regular troops, Dhruvadhikaranikas, Dandapasikas, Rajasthaniyas, Kumaramatyas, and others, according as they are concerned;---

21 "Be it known to you, that, for the purpose of increasing the religious merit of (my) parents, and in order that I myself may obtain the reward that is wished for both in this world and in the next, there is given by me, with libations of water, in accordance with the rule of bhumichchhidra, to the Brahman Rudrabhuti, an inhabitant of UNNATA, (a student) of the Vajasaneyi-Kanva (sakha), and a member of the Vatsa gotra,---for the maintenance of the five great sacrificial rites of the bali, charu, vaisvadeva, agnihotra, and atithi ; to endure for the same time with the moon, the sun, the ocean, the rivers, and the earth ; (and) to be enjoyed by the succession of (his) sons and sons' sons,---at (the village of) ANTARATRA, in the common-land called Sivakapadraka, one hundred padavartas (of land), (known as) the holding of Virasenadantika ; (and) fifteen padavartas on the west of this ; also, in the western boundary,

one hundred padavartas, increased by the twentieth, (known as) the holding of Skambhasena, (and) ten padavartas in the eastern boundary;—in the village of DOMBHIGRAMA, in the eastern boundary, ninety padavartas, (known as) the holding of Vardhaki ;—in the village of VAJRAGRAMA, in the western boundary, one hundred padavartas in the highest part of the village, (and) an irrigation-well with an area of twenty-eight padavartas, (known as) the holding of the Mahattara Vikidinna ; (and) in the common-land called Bhambhusapadraka, one hundred padavartas, (known as) the holding of the cultivator Botaka, and an irrigation-well ;—(the whole of) this (being given) together with the udranga and the uparikara ; with the vata, bhuta, grain, gold, and adeya ; with (the right to) forced labour as the occasion for it occurs ; (and with the privilege that it is) not to be (even) pointed at with the hand (of undue appropriation) by any of the king's people.

29 "Wherefore, no one should behave so as to cause obstruction to this person in enjoying (it) in accordance with the proper conditions of a grant to a Brahman, (and) cultivating (it), (or) causing (it) to be cultivated, or assigning (it to another).

30 "And this Our gift should be assented to and preserved by future pious kings, born of Our lineage, bearing in mind that riches do not endure for ever, that the life of man is uncertain, and that the reward of a gift of land belongs in common (both to him who makes it and to him who continues it). And he shall become invested with (the guilt of) the five great sins, together with the minor sins, who may confiscate this (grant), or assent to its confiscation."

32 And it has been said by the venerable Vyasa, the arranger of the Vedas:—The giver of land abides in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell ! O Yudhishthira, best of kings, carefully preserve land that has previously been given to the twice-born ; (verily) the preservation (of a grant) is more meritorious than making a grant ! The earth has been enjoyed by many kings, commencing with Sagara ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) !

35 (This charter) has been written by the Sandhivigrahika SKANDABHATA. (This is) the sign-manual of me, the Maharaja, the illustrious DHARASENA.

(This is) the sign-manual of me, the Maharaja, the illustrious DHARASENA. The Dutaka (is) CHIRBIRA. The year 200 (and) 50 (and) 2 ; (the month) Vaisakha ; the dark fortnight ; (the lunar day) 10 (and) 5.

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(29) ALINA COPPER-PLATE INSCRIPTION OF SILADITYA VII.
THE YEAR 447.

Om ! Hail ! From the victorious camp located at the famous town of ANANDAPURA:---In unbroken descent from the most devout worshipper of (the god) Mahesvara, the illustrious BHATARKA,---who was possessed of unequalled strength, of the MAITRAKAS, who had by force bowed down (their) enemies; (and) who acquired the goddess of royalty through the strength of the array of (his) hereditary servants, who had been brought under subjection by (his) splendour, and had been acquired by gifts and honourable treatment and straightforwardness, and were attached (to him) by affection,---(there was) the most devout worshipper of (the god) Mahesvara, the illustrious GUHASENA,---whose sins were all removed by doing obeisance to the waterlilies that were the feet of (his) parents ; whose sword was verily a second arm (to him) from childhood ; the test of whose strength was manifested by clapping (his) hands on the temples of the rutting elephants of (his) foes ; who had the collection of the rays of the nails of (his)feet interspersed with the lustre of the jewels in the locks of hair on the tops of the heads of (his) enemies who were made to bow down by his powers ; whose title of 'king' was obvious and suitable, because he pleased the hearts of (his) subjects by preserving the proper rites of the path prescribed by all the traditionary laws ; who in beauty, lustre, stability, profundity, wisdom, and wealth, surpassed (respectively) (the god) Smara, the moon, (Himalaya) the king of mountains, the ocean, (Brihaspati) the preceptor of the gods, and (the god) Dhanesa ; who, through being intent upon giving freedom from fear to those who came for protection, was indifferent to all the (other) results of his vigour, as if they were (of as little value as) straw; who delighted the hearts of learned people and (his) friends and favourites, by giving (them) wealth greater (even) than their requests; (and) who was, as it were, the personified happiness of the circumference of the whole earth.

7 His son, whose sins were all washed away by the torrent of the waters of (the river) Jahnavi spread out by the diffusion /of the rays/ of the nails of his feet, (was) the most devout worshipper of (the god) Mahesvara, the illustrious DHARASENA (II),—whose riches were the sustenance of a hundred thousand favourites; who was with eagerness, as if from a desire for (his) beauty, resorted to by (all) the virtuous qualities of an inviting kind ; who astonished all archers by the speciality of (his) innate strength and (skill acquired by) practice ; who was the preserver of religious grants bestowed by former kings ; who averted calamities that would have afflicted (his) subjects ; who was the exponent of (the condition of being) the one (joint) habitation of wealth and learning ; whose prowess was skilful in enjoying the goddess of the fortunes of the compact ranks of (his) enemies ; (and) who possessed a spotless princely glory, acquired by (his) prowess.

10 His son, who meditated on his feet, (was) the most devout worshipper of (the god) Mahesvara, the illustrious SILADITYA (I), who acquired the second name of DHARMADITYA by the pursuit of wealth, happiness, and riches, illumined by conformity with religion,—who pervaded all the regions with the excess of (his) wonderful good qualities that gladdened all mankind ; who supported the great burden of weighty desires on a cushion that was (his) shoulder, radiant with the lustre of (his) scimetar that was possessed of the brilliance of victory in a hundred battles ; who, though (his) intellect was pure through mastering the endmost divisions of the limits of all the sciences, was easily to be gratified with even a small amount of good conversation ; who, though (his) heart possessed a profundity that could be fathomed by no people, yet had a most agreeable disposition that was displayed by the excess of (his) good actions ; (and) who acquired an eminent reputation by clearing out the blocked-up path (of the good behavious) of the kings of the Krita age.

14 His younger brother, who meditated on his feet, (was) the most devout worshipper of (the god) Mahesvara, the illustrious KHARAGRAHA (I),—who possessed a wealth /of vigour/ that was not worn out, either with fatigue or with pleasurable enjoyment, when, bearing the yoke as if he were a most choice bullock, he was carrying on (his)

shoulders, with the sole object of fulfilling his commands, the goddess of sovereignty, even while she was still an object to be longed for by (his) elder (brother) who, excessively full of respect (for him), (behaved) as if he were (the god Indra) the elder (brother) of Upendra; who, though (his) footstool was covered over with the lustre of the jewels on the heads of a hundred kings subdued by (his) wealth of power, had a disposition that was not embued with the sentiment of haughtiness (induced) by contempt for other people ; by (whose) enemies, even though renowned for manliness and pride, no remedy, except the performance of obeisance alone, could be successfully employed ; the collection of whose pure virtues effected the happiness of the whole world ; who forcibly destroyed all the specious procedure of (this wicked) Kali age ; whose very noble heart was not tainted by any of the faults that assert an ascendancy over inferior people ; who was renowned for manliness ; who excelled in knowledge of the sacred writings ; (and) who manifested (his) attainment of being accounted the first among heroes, by being spontaneously chosen (as her lord and husband) by the goddess of the fortunes of the assembled hostile kings.

19 His son, who meditated on his feet, (was) the most devout worshipper of (the god) Mahesvara, the illustrious DHARASENA (III),---who, by mastering all the sciences, produced an excess of joy in the minds of all learned people ; who, with (his) goodness and wealth and liberality, and with (his) heroism, broke the chariot-axles that were the thoughts of (his) enemies who, occupied in intense reflection (upon his might), lost the power of acting in concert (against him) ; who, though thoroughly well conversant with the devious divisions of the many sacred writings and the arts and aciences and the proceedings of mankind, still had a nature that was of the most gracious kind ; who, though possessed of innate affability, was (still further) decorated with the grace of modesty ; who destroyed the display of pride of (his) opponents by the staff of (his) arm that was uplifted in the act of capturing banners of victory in a hundred battles ; (and) whose commands were hailed with joy by the whole array of kings whose pride, induced by (their) skill in the use of weapons, was subdued by the power of his own bow.

22 His younger brother, who meditated on his feet, (was) the most devout worshipper of (the god) Mahesvara, the illustrious DHRUVASENA (II),

whose famous second name of BALADITYA was established as one of appropriate meaning, through the (whole) world being pervaded by the affection of mankind that was produced by (his) rising,--who surpassed all previous kings in excellent achievements ; who was the accomplisher of objects, even such as were hard to be attained ; who was, as it were, the very personification of manhood ; who, as if he were Manu, was spontaneously resorted to by (his) subjects, the action of whose thoughts excelled in affection for (his) great good qualities ; who mastered all the arts and sciences ; who, in beauty, put to shame the moon, which (lustrous as it is, still) is marked with spots ; who pervaded with (his) great brilliance all the intermediate spaces between the points of the compass ; who destroyed the mass of darkness ; who, being a sun that was always risen, was (ever) conferring upon (his) subjects confidence of the highest kind, that was fully justified, (and) was the result of the very various objects with which he busied himself (for their welfare), (and) was filled out with (constant) augmentation ; who, being clever (on the one side) in determining peace and war and reconciliation (and on the other) in settling the euphonic joining of letters and the analysis of words and composition, was thoroughly well versed even in both the rituals of sovereignty and of Salaturiya, (the textbooks on the one side) of those who give commands suitable to the rank (of their subordinates)(and on the other side) of those who apply substituted grammatical forms suitable to the places (that they are to fill), (and on the one side) of those who are eminent in refinement effected by the employment of an increase of virtue, (and on the other side) of those who excel in the perfection of language effected by the employment of the guna and vriddhi changes of vowels ; who, though naturally valorous, possessed a heart that was tender through compassion ; who, though well acquainted with sacred learning, was free from pride ; who, though beautiful, was full of tranquillity ; (and) who, though firm in friendship, repudiated people pervaded with faults.

28 His son, whose forehead, resembling a portion of the moon, had on it a spot that was the mark caused by rubbing against the earth in performing obeisance to the waterlilies that were his feet, (was) the most devout worshipper of (the god) Mahesvara, the Paramabhattaraka, Maharajadhiraja, Paramesvara, and Chakravartin, the glorious DHARASENA (IV),---who, in

very childhood, had a speciality of sacred learning that was as pure as the beauty of the pearl-ornaments worn in(his) ears ; who had the water-lilies that were (his) fingers besprinkled with the stream of (constant) liberality ; who intensified the happiness of the earth by the lenient levying of taxes, as if he were intensifying the happiness of a maiden by tenderly taking (her) hand (in marriage) ; who, as if he were (the very personification of) the science of archery of bowmen, perceived at once all objects that should be aimed at ; (and) whose commands were like the jewels in the locks of hair worn on the heads of all the chieftains who bowed down before (him).

32 Of the son of the illustrious SILADITYA (I), who was the (elder) brother of his father's father (KHARAGRAHA I), (and) who was, as it were, (the god) Sarngapani,---(viz.) of the illustrious DERABHATA, who performed obeisance with (his) limbs bowed down through attachment ; whose head was always rendered pure, as if by (the river) Mandakini, by the very dazzling lustre, proceeding from the waterlilies that were his feet, of the jewels that were the nails of (his) feet ; who, as if he were Agastya, was a royal saint, displaying courtesy on all sides ; who with the exceedingly white circle of (his) fame, that adorned the points of the compass, formed an entire halo round the moon in the sky ; (and) who was the lord of the earth which has (the mountains) Sahya and Vindhya for (its) lovely breasts, the nipples of which are (their) summits that are made of a dark-blue colour by the clouds (resting upon them),---the son (was) the most devout worshipper of (the god) Mahesvara, the illustrious DHRUVASENA (III), ---who accepted in marriage the goddess of royalty, just as if she were longing to choose (him) of her own accord, from the assemblage of kings, full of affection (for him)(and) wearing fine garments that were (their) resplendent reputations, which offered (her to him) ; who relied upon (his) heroism, which was never exerted in vain, as if upon a scimetar which bowed down the array of (his) fierce enemies ; who, in the autumn season, according to proper custom levied taxes from (his) enemies' lands, the quiet state of which was upset by (his) bow, the arrows of which were forcibly drawn out to the full ; who, having (his) ears already decorated with an excess of sacred learnings, radiant with a variety of topics, had them (still further) adorned with the embellishment of jewels, as if it were (with that sacred learning) repeated again and again ; (and) who,---holding up a fore-arm which, (covered) with gleaming bracelets

who,---holding up a fore-arm which, (covered) with gleaming bracelets and wings of beautiful insects and rays of jewels, was as it were a fresh sprout of a saivala-plant looking charming in the waters that were (his) ceaseless gifts,---embraced the (whole) earth with (his) arms which, wearing great jewelled bands, behaved as if they were the banks of the shores of the ocean.

39 His elder brother (was) the most devout worshipper of (the god) Mahesvara, the illustrious KHARAGRAHA (II), who, in a very clear and suitable manner, had the second name of DHARMADITYA---whose slender body was embraced in a very public fashion by the goddess of fortune herself, who was minded, as it were, to destroy the pollution of the touches of other kings ; who surpassed all (other) kings by the greatness of (his) exceedingly brilliant achievements ; who had the waterlilies that were (his) feet studded with the rays of the jewels in the locks of hair on the tops of (their) heads of the whole assemblage of chieftains who bowed down when they had been subdued by the violence of (their) excessive affection (for him) ; who broke the pride of the multitude of (his) enemies with the large and lofty staff of (his) arms ; who scorched the whole race of (his) foes with (his) very hot brilliance that spread itself abroad ; who delivered over (all his) wealth to the ranks of (his) favourites ; who had a mace that he hurled, and a nice-looking discus that he threw ; who discarded childish sports ; who never treated the twice-born with contempt ; who acquired the (whole) surface of the earth by (his) prowess alone ; who approved not of making his couch among stupid people ; who was one of the best of men of a kind that was unprecedented ; who, as if he were the personification of religion, properly regulated the practices of the different castes and stages of life ; whose lofty and excellent white banner of religion was hailed by the three worlds that were gladdened by (his) collecting together, in the joy of (his) very upright disposition, and then assenting to (the continuance of the enjoyment of), even those grants to gods and Brahmans that had been confiscated by previous kings, who were made avaricious by a little greed ; who glorified his own lineage ; (and) who, having done worship to the gods and Brahmans and spiritual preceptors, filled all the circuit of the regions with the continuity of (his) excellent reputation acquired by (their) satisfaction produced by (his) settlement of

liberal grants of the udranga and other (rights) which were ceaselessly made (by him) according to the merits (of the recipients).

47 Of his elder brother, the illustrious SILADITYA (II),---who made all the regions white with (his) fame, as if with the light of the full-moon that makes the beauty of the waterlilies to develop itself ; (and) who was the lord of the earth, the bulky breasts of which are the Vindhya mountains of a dark-blue colour like cakes of ointment made of pounded aloe-bark,---the son (was the Paramabhattaraka, Maharajadhiraja, and Paramesvara, the glorious SILADITYADEVA (III),---who day by day increased (his) circle of accomplishments, like the new cold-rayed (moon) day by day increasing (its) digits ; who adorned the goddess of sovereignty, like a young lordly lion adorning a forest on a mountain ; who, like (the god Karttikeya) who has the banner of a peacock, was adorned with a beautiful lock of hair on the top of the head, and was possessed of excessively great energy and majesty ; who was /full of glory (and) possessed ample treasures/, like the approach of autumn, /which is full of warmth (and) causes the waterlilies to bloom/ ; /who used to part asunder in battle the elephants of (his) enemies, just as the yound sun, hot (even) in (its) rising, parts asunder the clouds/ ; /who used to steal in war the lives/ of (his) enemies ; who was a most devout worshipper of (the god) Mahesvara ; (and) who meditated on the feet of the Paramabhattaraka, Maharajadhiraja, and Paramesvara, (his) glorious uncle.

51 His son (was the Paramabhattaraka, Maharajadhiraja, and Paramesvara, the glorious SILADITYADEVA (IV),---/who achieved/ supreme lordship /by engaging in the creation of another world/ ; the diffused fire of whose great prowess played about on the temples of (his) enemies' elephants, which were split open by the blows of (his) sword that was drawn in anger ; who acquired a firm position on the earth by encircling it about with a rampart ; whose u-mbrella was constituted by the canopy of (his) fame, white as the clusters of foam of the ocean of milk when it was stirred about by the shaking of the churning-stick, which hung out from a mighty staff that was his own arm, (and) which enveloped the whole circumference of the earth ; who was a most devout worshipper of (the god) Mahesvara ; (and) who meditated on the feet of the Paramabhattaraka, Maharajadhiraja, and Paramesvara, (his) glorious father.

53 /His son/ (was) the Paramabhattaraka, Maharajadhiraja, and Paramesvara, the glorious SILADITYADEVA (V),---the waterlilies of whose feet were tinted by being covered over with the rays of the jewels in the locks of hair on the tops of the heads of all the chieftains, who did obeisance through the affection (produced) by (his) splendour ; who was a most devout worshipper of (the god) Mahesvara ; (and) meditated on the feet of the Paramabhattaraka, Maharajadhiraja, and Paramesvara, (his) glorious /father/.

55 His son (was the Paramabhattaraka, Maharajadhiraja, and Paramesvara, the glorious SILADITYADEVA (VI),---who allayed the pride of the strength of (his) enemies ; who was the auspicious asylum of great victory ; whose breast dallied with the embraces of the goddess of fortune ; whose unrestrained energy exceeded (even) that of (the god Vishnu) who assumed the form of the man-lion ; who effected the protection of the whole earth by eradicating the hostile kings ; who was the best ot men ; who tinted the faces of all the women that are the distant regions with the rays of the nails of (his) feet shining with the rubies in the tiaras of the powerful princes who bowed down before (him) ; who was a most devout worshipper of (the god) Mahesvara ; (and) who meditated on the feet of the Paramabhattaraka, Maharajadhiraja, and Paramesvara, (his) glorious father.

58 Victorious is his son, the glorious DHRUBHATA, born in a lineage of supreme kings of kings and supreme lords, (and) possessed of great happiness,---who is renowned for an abundance of heroism that is hard to be resisted ; who is the abode of the goddess of fortune ; who had striven to destroy hell ; who has made it (his) sole resolve to save the earth; whose fame is as pure as the rays of the full-moon;---who is full of virtue through his knowledge of the three (Vedas) ; who has conquered the ranks of (his) enemies ; who is possessed of happiness..... .....; who always confers happiness ; who is the abode of knowledge; who is a protector of the world whom all people applaud ; who is attended by learned men ; who is praised far and wide on the earth ;---who is resplendent with jewels ; who has a beautiful person ; who is a very pile of jewels that are virtuous qualities ; who is endowed with the choicest virtues of lordship and prowess ; who is always employed in conferring benefits on living creatures ; who, as if he were (the god)

Janardana incarnate, humbles the pride of wicked people ;—who is always most skilful in disposing the array of elephants in war ; who is the abode of religious merit ; (and) whose great prowess is sung over the (whole) earth.

65 /And he/, the most devout worshipper of (the god) Mahesvara, the Paramabhattaraka, Maharajadhiraja, and Paramesvara, the glorious SILADITYADEVA (VII), who meditates on the feet of the Paramabhattaraka, Maharajadhiraja, and Paramesvara, (his) glorious father, issues a command to all people:—

64 "Be it known to you that, for the purpose of increasing the religious merit of (my) parents and of myself, (and) in order to obtain a reward both in this world and in the next, the village named MAHILABALI, in the UPPALAHETA pathaka in the famous KHETAKA ahara,—with the undranga (and) the uparikara ; with (the right to) forced labour as the occasion arises ; with the revenue of the bhuta and vata ; with (the fines for) the ten offences ; with (its) enjoyments and shares ; with the grain, and adeya ; (with the privilege that it is) not to be (even) pointed at with the hand (of undue appropriation) by any of the king's people ; (and) with the exception of previously-given grants to gods and Brahmans,—is given by me, with copious libations of water, on the terms of grant to a Brahman, in accordance with the rule of bhumichchhidra,—to endure for the same time with the moon, the sun, the ocean, the earth, and the mountains ; (and) to be enjoyed by the succession of sons and sons' sons,—to the Bhatta Akhandalamitra, the son of the Bhatta Vishnu, an inhabitant of the famous town of ANANDAPURA, belonging to the community of Chaturvedins of that (place), a member of the Sarkarakshi gotra, and a student of the Bhavricha (sakha),—for the maintenance of the rites of the bali, charu, vaisvadeva, agnihotra, and atithi sacrifices, and other (ceremonies).

69 "Wherefore, no one should behave so as to cause obstruction to this person in enjoying (it) in accordance with the proper conditions of a grant to a Brahman (and) cultivating (it), (or) causing it to be cultivated, or assigning (it to another).

70 "(And) this Our gift should be assented to and preserved by future pious kings, whether born of Our lineage or others, bearing in mind that riches do not endure for ever, that the life of man is uncertain, and that the reward of a gift of land belongs in common (both to him who makes it and to him who continues it)."

72 And it has been said by Vyasa, the arranger of the Vedas:---The earth has been enjoyed by many kings, commencing with Sagara ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) ! These chattels, made into altars of religion, which have been formerly given here (on earth) by (previous) kings, (are) like the remains of offerings to gods, and like food that is vomited up ; verily, what good man would take them back again? The giver of land abides in heaven for sixty thousand years; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell ! Those who confiscate a grant of land, are born as black serpents, dwelling in the hollows of dried-up trees in the Vindhya mountains, destitute of water!

75 The Dutaka in this matter (is) the Mahapratihara, ...the Mahakshapatalika, a member of the king's household, the illustrious SIDDHASENA, the son of the illustrious Sarvata ; and (this charter) has been written by his deputy, the Pratinartaka, the high-born Amatya GUHA, the son of Hembata, who was deputed by him (to write it).

77 In four centuries of years, increased by forty-seven ; on the fifth lunar day of the bright fortnight of (the month) Jyeshtha ; (or) in figures, the year 400 (and) 40 (and) 7 ; (the month) Jyeshtha ; the bright fortnight ; (the lunar day) 5. (This is) my sign-manual.

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(30) ARANG COPPER-PLATE INSCRIPTION OF THE RAJA MAHA-JAYARAJA.

The Seal.

A charter of the illustrious JAYARAJA,---who verily has a gracious heart ; (and) who has overcome (his) enemies by (his) prowess,--- (is) a charter for (the observance of even his) enemies !

The Plates.

Hail ! From the town of SARABHAPURA, the illustrious MAHA-JAYARAJA, --- whose two feet are purified by the waters which are the flowing forth of the radiance of the jewels in the locks of hair on the tops of the heads of the chieftains, (bowing down before him), who have been subjugated by (his) prowess ; who is the cause of the tearing out of the parted hair of the women of (his) enemies ; who is the giver of treasure and land and cows ; who is a most devout worshipper of the Divine One ; (and) who meditates on the feet of (his) parents,---issues a command to the cultivators residing at (the village of) PAMVA in the EASTERN COUNTRY:---

5 "Be it known to you, that this village, the source (by this grant of it) of (Our) ensuring the happiness of (attaining) the abode of (Indra) the lord of the gods, is by (this) copper-charter conveyed by Us, with libations of water, for the increase of the religious merit of (Our) parents and of Ourself, to Brahmadevasvamin, of the Vajasaneya (sakha) and the Kaundinya gotra,---to be enjoyed as long as the world endures, having the terrible darkness dispelled by the rays of the sun and the moon and the stars ; together with (its) hadden treasures and deposits ; not to be entered by the irregular or the regular troops ; (and) exempted from all taxes.

11 "Being aware of this, you should be obedient to his commands, and should dwell in happiness, rendering in proper manner (his) share of the enjoyment."

15 And he enjoins upon future kings,---"The ancients, whose minds are fixed upon religion, say that the virtue that arises from the preservation (of a grant) is greater that (that which arises from) making a grant ; therefore your mind should verily incline to preserve land that has been given to a Brahman of very pure family and holy learning. Therefore this gift should be preserved by you also."

16. And they cite on this point the verses that were sung by Vyasa:---Gold (is) the first offspring of fire ; the earth belongs to (the god) Vishnu; and cows (are) the daughters of the sun : therefore the three worlds are

given by him who gives gold, and a cow, and land ! The giver of land dwells in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell ! O Yudhishthira, best of kings, carefully preserve land that has been given, whether by thyself, or by another; (verily) the preservation (of a grant) (is) more meritorious than making a grant ! Land has been given by many kings, commencing with Sagara ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) !

23 At the command of (Maha-Jayaraja's) own mouth, (this charter) has been engraved by ACHALASINGHA, (in) the year 5 of increasing victory, (in) (the month) Margasira, (on the day) 20 (and) 5.

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(31) RAYPUR COPPER-PLATE INSCRIPTION OF THE RAJA MAHA-SUDEVARAJA.

The Seal.

A charter of the illustrious SUDEVARAJA,---
who verily has a gracious heart ; (and) who
has overcome (his) enemies by (his) prowess,
---(is) a charter for (the observance of even
his) enemies !

The Plates.

Om ! Hail ! From the town of SARABHAPURA, the illustrious MAHA-SUDEVARAJA,---whose two feet are purified by the waters which are the flowing forth of the radiance of the jewels in the locks of hair (wound) in the tiaras of the chieftains, (bowing down before him), who have been subjugated by (his) prowess ; who is the cause of the tearing out of the parted hair of the women of (his) enemies ; who is the giver of treasure and land and cows; who is a most devout worshipper of the Divine One, (and) who meditates on the feet of (his) parents,---issues a command to the cultivators residing at (the village of) SRISHIKA in the EASTERN COUNTRY:---

5 "Be it known to you, that this village, the source (by this grant of it) of (Our) ensuring the happiness of (attaining) the abode of (Indra) the lord of the gods,---which has been conveyed by a copper-charter to Nagavatsasvamin and Bandhuvatsasvamin, of the Aupamanyava (sakha)and the Vatsa gotra and the Vajasaneya (sakha) ; to be enjoyed as long as the world endures, having the terrible darkness dispelled by the rays of the sun and the moon and the stars ; together with (its) hidden treasures and deposits; not to be entered by the irregular or the regular troops ; (and) exempted

from all taxes,---has, at the time of the sun's commencement of his progress to the north, been assented to by Us indeed, for the increase of the religious merit of (Our) parents and of Ourself.

13 "Being aware of this, you should be obedient to their commands, and should dwell in happiness, rendering in proper manner (their) share of the enjoyment;

15 And he enjoins upon future kings,---"The ancients, whose minds are fixed upon religion, say that the virtue that arises from the preservation (of a grant) is greater than (that which arises from) making a grant ; therefore your mind should verily incline to preserve land that has been given to a Brahman of very pure family and holy learning. Therefore this gift should be preserved by you also."

18 And they cite on this point the verses that were sung by Vyasa :---Gold is the first offspring of fire ; the earth belongs to (the god) Vishnu ; and cows are the daughters of the sun : therefore the three worlds are given by him who gives gold, and a cow, and land ! The giver of land enjoyes happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell ! Land has been given by many kings, commencing with Sagara ; whosoever at any time posses the earth, to him belongs, at that time the reward (of this grant that is now made, if he continue it)! O Yudhishthira, best of kings, carefully preserve land that has been given, whether by thyself, or by another ; (verily) the preservation (of a grant)(is) more meritorious than making a grant !

25 In this same village, the irrigation-well called Srivapika, constructed within the mound on the land that skirts the eastern tank, (and) extending up to the road, is given to Nagavatsasvamin, in excess of (his exact) half of the village, because he is the elder.

27 At the command of (Maha-Sudevaraja's) own mouth, (in) the year 10 of increasing victory, (in) (the month) Magha, (on the day) 9, (this charter) has been engraved by DRONASINGHA.

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Om ! There was a king, the illustrious KRISHNAGUPTA, who was like a mountain, in that (his) cities, like the slopes of a mountain, were crowded with thousands of elephants ; in that he was attended by men of learning, as a mountain is inhabited by Vidyadharas ; in that he was of good descent, as a mountain is possessed of excellent bamboos ; (and) in that he was firm (and) lofty ; (and) whose arm played the part of a lion, in bruising the foreheads of the array of the rutting elephants of (his) haughty enemies, (and) in being victorious by (its) prowess over countless foes.

1 Just as the full-moon, destitute of spots, the destroyer of the darkness, was produced from the ocean, so from him there was born a son, the majestic one, named the illustrious HARSHAGUPTA, who,---raining down a terrible flight of arrows from (his) firm bow that was bent with ease at the befitting proper time, (and) being gazed upon with copious tears by (his enemies) who, averse to the abode of the goddess of fortune being with (him, her) own lord, were stupified (at being unable to prevent it),---was (always) displaying a glorious triumph, the written record as it were of terrible contests, in the guise of the rows of the knots of hard callous places, caused by wounds from many weapons, on (his) chest.

3 His son was the illustrious JIVITAGUPTA (I), the best among kings, who was a very cold-rayed (moon) to (wither) the waterlilies that were the countenances of the women of (his) proud enemies. The very terrible scorching fever (of fear) left not (his) haughty foes, even though they stood on seaside shores that were cool with the flowing and ebbing currents of water, (and) were covered with the branches of plantain-trees severed by the trunks of elephants roaming through the lofty groves of palmyrapalms; (or) even though they stood on (that mountain (Himalaya) which is cold with the water of the rushing and waving torrents full of snow. Even still his superhuman deeds are regarded with astonishment by all mankind, like the leap of (the monkey Hanumat) the son of the Wind from the side of (the mountain) Kosavardhana.

5 That king begat one son, by name the illustrious KUMARAGUPTA, of renowned strength, a leader in battle ; just as (the god) Hara begat a son, (Kartti-Keya) who rides upon the peacock ;---by whom, playing the part of (the mountain) Mandara, there was quickly churned that formidable milk-ocean, the cause of the attainment of fortune, which was the army of the glori-

ous ISANAVRMAN, a very moon among kings, (and) which had for (its) spreading rows of waves the plantain-trees that were wantonly shaken to and fro by the roaring wind (caused by the marching of the troops), (and) had (its) rocks, that were the ponderous and mighty rutting elephants(of the forces), whirled round and round by the masses of water that were the rising dust (stirred up by the soldiers). Cherishing heroism and adherence to the truth, (even) in (the possession of) wealth, he went to PRAYAGA ; (and there), honourably decorated with flowers, plunged into a fire (kindled) with dry cow-dung cakes, as if (simply plunging to bathe) in water.

8 The son of that king was the illustrious DAMODARAGUPTA, by whom (his) enemies were slain, just like the demons by (the god) Damodara. Breaking up the proudly stepping array of mighty elephants, belonging to the MAUKHARI, which had thrown aloft in battle the troops of the HUNAS (in order to trample them to death), he became unconscious (and expired in the fight) ; (and then, waking again in heaven, and) making a choice among the women of the gods, saying "(this one or that) belongs to me," he was revived by the pleasing touch of the waterlilies that were their hands. He, (while he was) king, gave away in marriage a hundred daughters of virtuous Brahmans endowed with many ornaments and with youth, (and) dowered with agrahara-grants.

10 From him there was a son, the illustrious MAHASENAGUPTA, the leader, among brave men ; who in all the assemblages of heroes acquired a (reputation for) valour (that stood) in the foremost rank ;---whose mighty fame, marked with the honour of victory in war over the illustrious SUSTHITAVARMAN, (and) /white/ as a full-blown jasmine-flower or waterlily, or as a pure necklace of pearls pounded into little bits (?), is still constantly sung on the banks of (the river) Lohitya, the surfaces of which are (so) cool, by the Siddhas in pairs, when they wake up after sleeping in the shade of the betel-plants that are in full bloom.

11 As (the god) Madhava, whose feet are graced by the attentions of (the goddess) Sri, (was born) from Vasudeva, so from him there was (a son), the illustrious MADHAVAGUPTA, finding pleasure only in prowess, whose feet were graced by the attentions of the goddess of fortune. He being remembered in the foremost rank .....; being the leader of those who acquire renown in war ; (and) being a very store-house of goodness, the best of those who excel in the collection and bestowal of riches, the natural

home of wealth, truth, and learning, (and) a firm bridge of religion,—— there is no one on the earth ..... who is (as) worthy to be praised by virtuous people, (as he was). He also, (like the god), carried a discus in the palm of (his) hand ; to him also belonged a bow made of horn, and a pleasing sword (which was employed) for the destruction of (his) enemies (and) the happiness of his friends ; (and), when the slaughter of (his) foes had been achieved, ... was averted by him ; ..... people did obeisance ....."(My) mighty enemies have been slain by me in battle ; there remains nothing more for me to do,"---thus he, the hero, determined in his mind ; (and then)with the desire to associate himself with the glorious HARSHADEV-A.....

15 His son was the illustrious one, named ADITYASENA, the best among kings, whose scimetar was sullied with a thick coating of dust in the shape of the pearls from the temples of the lordly elephants of (his) enemies that were split open (by it), ... Maintaining the supreme renown, that (his) perfect praise, coming from .....(and) rising from the destruction of (his) enemies, is worthy to be lauded in the presence of all wielders of the bow,---a continuous line of blessings ..... Cleaning with the edge of the silken cloth of a banner, (used) under the excuse of (wiping away) sweat in battle, (his) sword that was stained with the rut (of the elephants slain by him), and was covered with sand in the shape of the minute fragments of the pearls (from their foreheads) through .....that was broken to pieces, ...the destruction of rutting elephants, in the course of which many swarms of bees, led into a mistake by the copious fragrant juice that trickled forth, were attracted by their perfume. ..... in battle which is full of terrible and repulsive frownings ..... (he) is accustomed to laugh in a charming manner in the gatherings of (his) favourites and servants. His /wife/, truthfully constant to (her) lord ; performing penance with the excellent qualities of (her) mouth(?) ; ..... laughter ..... Being.....(and) being the greatest cause of the destruction of the power of all (his) enemies, (and) being possessed of his own mighty prowess, even when he is full of weariness produced by the fatigue of drawing (his) sword forth (from its scabbard) and (dealing) blows (with it),—..... .....the foreheads of rutting elephants in battle, /he is verily/

a guardion of the world, by whose white umbrella the whole circuit of the earth is covered. He, the king, has had both (his) gleaming arms increased in bulk by splitting open the temples of rutting elephants in war ; he has a halo of fame, /acquired/ by destroying the power of many enemies ; the darting fire of the prowess of (his) feet has had thrown into it (to feed it) the locks of hair on the tops of the heads of all (other) kings; he is possessed of fortune ; (and) he has a pure and celebrated reputation (acquired) by honourable behaviour in war.

23 This best of temples has been caused to be made, on account of (the god) Vishnu, by him, the king, whose very great fame, (of) this (kind that has been described), white as the orb of the autumn moon (and) conferring renown on the (whole) circle of the world, was of a long time made angry by him through (his) desire for (her) association with (his) wealth, and then, becoming more wonderful than ever, went, forsooth, through the enmity natural to the condition of rival wives, to the other side of the ocean (in order to dwell there far away).

24 By his mother, the Mahadevi SRIMATI, a religious college has been caused to be built, resembling a house in the world of the gods, (and) has been given by herself in person to religious people.

25 By the queen, the illustrious KONADEVI, the dear wife of that same king, in the performance of an excellent penance, there has been caused to be excavated a wonderful tank, the waters of which are eagerly drunk by people ; which is full of drifting and glistening spray, resembling in lustre a sankha-shell, or the moon, or crystal ; (and) in the waves of which, driven to and fro by the motion of the alligators, the birds disport themselves and the large fishes play about.

26 As long as a digit of the moon /remains/ on the head of (the god) Hara, (and)(the goddess) Sri on the breast of Vishnu, (and)(the goddess Sarasvati .....in the mouth of Brahman ; as long as the earth /remains/ on a hood of (Sesha) the king of serpents ; and as long as there is lightning in the interior of a cloud,---so long shall the king ADITYASENA display here (in these works)(his dazzling fame).

27 (This) eulogy, (written in) beautiful letters, .../has been composed, or engraved/ by Sukshmasiva, (a native of) the Guda (country), who is thoroughly religious (and) very intelligent.

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(33) DEO - BARAMARK INSCRIPTION OF JIVITAGUPTA II.

Reverence to .....! Hail ! From the victorious camp, possessed of shouts of victory acquired by the three constituents of power, (and) invincible through (its) equipment of great ships and elephants and horses and foot-soldiers, (and) situated nerar the fort of COMATIKOTTAKA;---

2 (There was) ..... the illustrious MADHAVAGUPTA. His son, who meditated on his feet, (was) the most devout worshipper of the Divine One, the glorious ADITYASENADEVA, begotten on the Paramabhattarika, the queen, the Mahadevi, the glorious SRIMATIDEVI.

3 His son, who meditated on his feet, (was) the most devout worshipper of (the god) Mahesvara, the Paramabhattaraka, Maharajadhiraja, and /Paramesvara/, the glorious DEVAGUPTADEVA, begotten on the Paramabhattarika, the queen, the Mahadevi, the glorious KONADEVI.

4 His son, who meditated on his feet, was the most devout worshipper of (the god) Mahesvara, the /Paramabhattaraka/, Maharajadhiraja, and Paramesvara, the glorious VISHNUGUPTADEVA, begotten on the Paramabhattarika, the queen, the Mahadevi, the glorious KAMALADEVI.

5 His son, who meditates on his feet, the most devout worshipper of ...., the Paramabhattaraka, Maharajadhiraja, and Paramesvara, the glorious JIVITAGUPTADEVA (II),---/begotten/ on the Paramabhattarika, the queen, the Mahadevi, the glorious IJJADEVI,---being in good health, /issues a command/ to the herdsmen, Talavatakas, messengers, makers of boundaries, ...Rajaputras, Rajamatyas, ...Mahadandanayakas, Mahapratiharas, ...Kumaramatyas, Rajasthaniyas, Uparikas, ... Chauroddhararikas, Dandikas, Dandapasikas,... ..... of the village of VARUNIKA, which lies in the ..... in the NAGARA bhukti, (and) .....belonging to the VALAVI vishaya, (and) to..... .....the village of KISORAVATAKA (?), which was laid out by .....Brahmans, (and) to the Mahattaras, ...

12 By the Bhojaka Suryamitra, belonging to (the establishment of) the divine (god) the holy and sacred Varunavasin, who was requested..... .....the above-mentioned /village/.....together with .....and the village, etc., was formerly bestowed by

the Paramesvara, the glorious BALADITYADEVA, by (his own charter, ...
.....the divine (god) the holy and sacred Varunavagin, ...
.....by restoration to the Bhojaka Hamsamitra, and by those who presided at different times, viz. the Paramesvara, the glorious SARVAVARMAN
...../to/ the Bhojaka Rishimitra ..... by the Paramesvara AVANTIVARMAN. In accordance with this practice .....
.....assent to its enjoyment by the Bhojaka Durdharamitra was giaen, by the grant of a charter, by the Maharajadhiraja and Paramesvara ..... ; and it is now enjoyed by him.

17 "Therefore I /now announce/ that it is assented to .....
..... ; such is (my command to all people. .....
.....the altar of (the god) Varunavagin ; after that, there is given..... with the udranga and the uparikara, with (the proceeds of fines for) the ten offences, the five.....

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(34) ASIRGADH COPPER SEAL INSCRIPTION OF SARVAVARMAN.

(There was) the illustrious Maharaja HARIVARMAN, whose fame stretched out beyond the four oceans ; who had other kings brough into subjection by (his) prowess and by affection (for him) ; who was like (the god) Chakradhara, in employing (his) sovereignty for regulating the different castes and stages of religious life ; (and) who was the remover of the afflictions of (his) subjects. His son, who meditated on his feet, (was) the illustrious Maharaja ADITYAVARMAN, begotten on the Bhattarika and Devi JAYASVAMINI. His son, who meditated on his feet, (was) the illustrious Maharaja ISVARAVARMAN, begotten on the Bhattarika and Devi HARSHAGUPTA. His son, who meditated on his feet, (was) the Maharajadhiraja, the glorious ISANAVARMAN, begotten on the Bhattarika and Devi UPAGUPTA. His son, who meditates on his feet, (is) the most devout worshipper of (the god) Mahesvara, the Maharajadhiraja SARVAVARMAN, the MAUKHARI, begotten on the Bhattarika and Mahadevi LAKSHMIVATI.

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(35) BARABAR HILL CAVE INSCRIPTION OF ANANTAVARMAN.

Om ! He, Anantavarman, who was the excellent son, captivating the hearts of mankind, of the illustrious SARDULA, (and) who, possessed of very great virtues, adorned by his own (high) birth of family of the MAUKHARI kings, ---he, of unsullied fame, with joy caused to be made, as if it were his own fame represented in bodily form in the world, this beautiful image, placed in (this) cave of the mountain PRAVARAGIRI, of (the god) Krishna.

3 The illustrious SARDULA, of firmly established fame, the best among chieftains, became the ruler of the earth ;---he who was a very Death to hostile kings ; who was a tree, the fruits of which were the (fulfilled) wishes of (his) favourites ; who was the torch of the family of the warrior caste, that is glorious through waging many battles ; (and) who, charming the thoughts of lovely women, resembled (the god) Smara.

5 On whatsoever enemy the illustrious king SARDULA casts in anger his scowling eye, the expanded and tremulous and clear and beloved pupil of which is red at the corners between the up-lifted brows,---on him there falls the death- dealing arrow, discharged from the bowstring drawn up to (his) ear, of his son, the giver of endless pleasure, who has the n name of ANANTAVARMAN.

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(36) NAGARJUNI HILL CAVE INSCRIPTION OF ANANTAVARMAN.

Om ! There was a glorious king, the illustrious YAJNAVARMAN,---who, as if he were Anu, instructed all rulers of the earth in the duty of those who belong to the warrior caste ;---whose gait was like the play of a rutting elephant ;---(and) through whose sacrifices (the goddess)Paulomi, always emaciated by separation from (the god Indra) who has a thousand eyes, invoked (by this king so constantly as to be perpetually absent from her), has had the beauty of (her) cheeks for a long time sullied by the falling of tears.

3 He, the son of the illustrious king SARDULA, who has the name of ANANTA-VARMAN ; who is reputed in the world to be benevolent to others, (and) to be possessed of fortune and manliness, (and) to be full of virtues that are as spotless as the rays of the moon,---by him was caused to be made this wonderous image, placed in (this) cave, of (the god) Bhutapati and (the goddess) Devi, which is possessed of excellencies (of workman-ship) some of them (previously) beheld (in other images) but others not

so ; (and) which confers boons upon the maker (of it). May it protect the world !

5 Having the surface of the full-moon that is (his) face made grey through being scattered over with spots that are (his) frowns displayed at the ends of the bent arc, glistening with (its) string pulled tight and fitted with an arrow, of the bow drawn up to the extremities of (his) shoulders, ANANTAVARMAN, whose body is like (that of) (the god) Smara, ---having stood, gazed upon for a very long time by the does, indifferent to life, whose moist and tender eyes omit to blink (through the intentness with which they regard him),---(lives only) for (the purpose of dealing out) death. The farreaching (and) powerful arrow, scattering the elephants and driving horses wild with fear, of him who has the name of ANANTA,---impelled with speed (and) skilfully discharged from the machine of (his) bow, fitted with a well-stretched string, that is drawn very tight (and) rivals the screams of an osprey (with the noise of its twanging),---teaches to the wives of (his) enemies the condition of the sorrows (of widowhood).

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(37) NAGARJUNI HILL CAVE INSCRIPTION OF ANANTVARMAN.

Om ! May the foot of (the goddess) Devi, fringed with the rays of (its) pure nails, point out the way to fortune, endowing with a (suitable) reward your state of supplication which is such as befits the expression of firm devotion ;---(that foot) which, surpassing in radiance all the beauty of a full-blown waterlily, was disdainfully placed, with its tinkling anklet, on the head of the demon Mahishasura !

3 There was a king, the illustrious YAJNAVARMAN, Possessed of greatness by celebrating copious sacrifies ; renowned ; possessed of fame as pure as the spotless moon ; the abode of (all) the dignity of one of the warrior caste ;---who, though he was the foremost of all kings in respect of wisdom, (high) descent, liberality, and prowess, yet, through modesty, was (like) an ocean which adheres to the natural state (of tranquillity), (and) the calmness of which is never to be disturbed.

5 His son (was) the king SARDULAVARMAN, who stretched out over the faces of the points of the compass, (as) an emblem of sovereignty, the renown that he had acquired in the occupation of war resembling (in its extensiveness) the great swollen ocean ; who acquired, ~~xxxxxxxx~~ (the stains of)

This present age with (his) fame ; who was illustrious ; (and) who acquired, as it were, the glory of the kalpa-tree, by satisfying with rewards the wishes of (his) relatives and friends.

7 Of him, who was always possessed of infinite fame and renown, the son (is) he, pure of soul, (and) possessed of intellect animated with innate piety, who is known by the appellation of VARMAN commencing with ANANTA ; ---by whom, desiring a shrine of religious merit that should endure as long as the sun, the earth, the moon and the stars, this (image of) (the goddess) Katyayani has been placed in (this) wonderful cave of the VINDHYA mountains.

9 He has given to (the goddess) Bhavani, to be enjoyed up to the time of the destruction of all things, the charming village of .....,possessed of a great wealth of enjoyment,---the sin, impurity, mud, and blemishes of which are washed away by the pure waters of great river ;---which is filled with perfume by the breezes that agitate the priyangu and vakula-trees in (its) groves ;---(and) from which the radiance of the sun is screened off by (this) lofty mountain.

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(38) SONPAT COPPER SEAL INSTRIPTION OF HARSHAVARDHANA.

(There was) ..... the most devout worshipper of the Sun, the Maharaja, the illustrious RAJYAVARDHANA I. His son, /who meditated on/ his feet, (was)the /most devout/ worshipper of the sSun, the Maharaja, the illustrious ADITYAVARDHANA, /begotten/ on the illustrious MAHADEVI (?). His /son, who meditated on his feet/, (was).... ..... the most devout worshipper of the Sun, the Paramabhattaraka and Maharajadhiraja, the glorious PRABHAKARAVARDHANA, begotten on the Devi, /the illustrious/ MAHASENAGUPTA, ...(and) who was employed in regulating all the casts and stages of religious life. His son, who meditated on his feet, (was) the most devout follower of Sugata, the Paramabhattaraka and Maharajadhiraja, the glorious RAJYAVARDHANA (II), begotten on.....the glorious YASOMATI. /His younger brother/, who meditated on /his/feet/, (is).....the /Paramabhattaraka and/ maharajadhiraja, the glorious HARSHAVARDHANA, /begotten/ on the Mahadevi, YASOMATI.

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(39) CHAMMAK COPPER-PLATE INSCRIPTION OF THE MAHARAJA PRAVARASENA II.

THE SEAL.

A charter of King PRAVARASENA, the Ornament of the VAKATAKAS, who has attained royal dignity by inheritance, (is) a charter for (the observance of even his) enemies !

THE PLATES.

Sight has been attained ! Hail ! From the town of PRAVARAPURA ;---(Line 17)---At the command of the most devout worshipper of (the god) Mahesvara, the Maharaja of the VAKATAKAS, the illustrious PRAVARSENA (II), who was begotten on PRABHAVATIGUPTA, the daughter of the Maharajadhiraja, the glorious DEVAGUPTA ; who, through possessing the favour of (the god) Sambhu, is (as virtuous as) one belonging to the Krita age ;---

15 (and) who is the son of the Maharaja of the VAKATAKAS, the illustrious RUDRASENA (II), who acquired an abundance of good fortune through the favour of the divine (god) Chakrapani ;---

9 Who was the son of the Maharaja of the VAKATAKAS, the illustrious PRITHIVI-SHENA, who was an excessively devout worshipper of (the god) Mahesvara ; who was endowed with an excess of truthfulness, straightforwardness, tenderness, heroism, prowess, political wisdom, modesty, and high-mindedness, and with devotion to worthy people and guests, and with the condition of being victorious through religion, and with purity of mind, and with other meritorious qualities ; who belonged to an uninterrupted succession of sons and sons' sons, whose treasure and means of government had been accumulating for a hundred years ; who behaved like Yudhishthira ;---

4 Who was the son of the Maharaja of the VAKATAKAS, the illustrious RUDRA-SENA (I), who was an excessively devout devotee of (the god) Svami-Maha-bhairava ; who was the daughter's son of the illustrious BHAVANAGA, the Maharaja of the BHARASIVAS, whose royal line owed its origin to the great satisfaction of (the god) Siva, (caused) by (their) carrying a linga of Siva placed as a load upon (their) shoulders, (and) who were besprinkled on the forehead with the pure water of (the river) Bhagirathi that had been obtained by (their) valour, (and) who performed ablutions after the celebration of ten asvamedha-sacrifices ;---who was the son of GAUTAMIPUTRA;--

1 (And) who was the son of the son of the Maharaja of the sovereign VAKATAKAS, the illustrious PRAVARASENA (I), who celebrated the agnishtoma, aptoryama, ukthya, shodasin, atiratra, vajapeya, brihaspatisava, and sadyaskra

sacrifices and four asvamedha-sacrifices, (and) was of the VISHNUVRIDDHA gotra ;---

13 The village named CHARMANKA, on the bank of the river MADHUNADI, in the BHOJKATA kingdom, (measured) by eight thousand bhumis, (or in figures) 8000, according to the royal measure, is, at the request of KONDARAJA, the son of SATRUGHNARAJA, given to one thousand Brahamans of various gotras and charanas.

21. Wherefore Our obedient and high-born officers, employed in the office of general superintendents, (and Our) regular soldiers and umbrella-bearers, should be (thus) directed with a command preceded by (the words) 'O illustrious one' :---"Be it known to you, that, in order to increase Our religion and life and strength and victory and dominion, (and) for the sake of (Our) welfare in this world and in the next, (and generally) for Our benefit, this (village) is granted, in (Our) victorious office of justice, as a grant not previously made, with libations of water.

25 "Now We grant the fixed usage, such as befits this (village), (and) such as has been approved of by former kings, of a village which belongs to a community of Chaturvedins ; namely, it is not to pay taxes ; it is not to be entered by the regular troops or by the umbrella-bearers ; it does not carry with it (the right to) cows and bulls in succession of production, or to the abundance of flowers and milk, or to the pasturage, hides, and charcoal, or to the mines for the purchase of salt in a moist state ; it is entirely free from (all obligation of) forced labour ; it carries with it the hidden treasures and deposits, and the klripta and upaklripta; it is (to be enjoyed) for the same time with the moon and the sun ; (and) it is to follow (the succession of) sons and sons' sons. No hindrance should be caused by any one to those who enjoy it. It should be protected and increased by all (possible) means. And whosoever, distregarding this charter, shall give, or cause to be given, even slight vexation, We will inflict on him punishment, together with a fine, when he is denounced by the Brahmans."

34 And in this document, which has at least (the merit of) religion,---in order to avoid boasting of (other) meritorious actions performed (by Us), ---We do not recite (Our) care and protection of grants made by various kings who are dead and gone.

36 And two verses, sung by Vyasa, are to be cited as an authority on this

Point :—Whosoever confiscates land that has been given, whether by himself, or by another, he incurs the guilt of the slayer of a hundred thousand cows ! The giver of land enjoyes happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell !

39 And this condition of the charter should be maintained by the Brahmans and by (future) lords ; namely (the enjoyment of this grant is to belong to the Brahmans) for the same time with the moon and the sun, provided that they commit no treason against the kingdom, consisting of seven constituent parts, of (successive) kings ; that they are not slayers of Brahmans, and are not thieves, adulterers, poisoners of kings, etc. ; that they do not wage war ; (and) that they do no wrong to other villages. But, if they act otherwise, or assent (to such acts), the king will commit no theft in taking the land away.

44 And the recipients, appointed for the occasion in this matter, (are):— Ganarya, of the Satyayana (gotra). Devarya, of the Vatsya (gotra). Kumarasarmarya, of the Bharadvaja (gotra). Guhasarman, of the Parasarya (gotra). Devarya, of the Kasyapa (gotra) ; Mahesvararya, (and) Matrarya. Rudrarya, of the Kaundinya (gotra); (and) Somarya, (and) Harisarmarya. Kumarasarmarya, of the Bharadvaja (gotra). Matrisarman, of the Kaundinya (gotra) ; (and) varasarman, Gondasarman, (and) Nagasarman. Santisarman, of the Bharadvaja (gotra) ; (and) Rudrasarman. Bhojakadevarya, of the Vatsya (gotra) ; (and) Maghasarman, (and) Devasarmsn. Mokshasarman, of the Bharadvaja (gotra) ; (and) Nagasraman, Revatisarman, (and) Dharmarya. Sarmarya, of the Bharadvaja (gotra) ; (and) Nandanarya, Mulasarman, Isvarasarman, (and) Varasarman. Skandarya, of the Vatsya (gotra). Bapparya, of the Bharadvaja (gotra) ; (and) Dharmarya. Skandarya, of the Atreya (gotra). Somasarmarya, of the Gautama (gotra); (and) Bhartrisarman, Rudrasarmarya, Magharya, Matrisarmarya, (and) Isvarsarmarya. Matrisarmarya of the Gautama gotra. Devasarmarya, of the Kaundinya (gotra) ; (and) Varasarmarya, (and) Roharya. Savarmidevarya, of the Gautama gotra ; (and) Revatisarmarya, (and) Jyeshthasarmarya. Kumarasarmarya, of the Sandilya (gotra) ; (and) Svatisarmarya. (And) Kandarya, of the Satyayana (gotra) ; and so forth.

59 (This) charter has been written, while CHITRAVARMAN is the Senapati, in the eighteenth year, (or in figures) 10 (and) 8, on the thirteenth lunar day of the bright fortnight of the month of Jyeshtha.

(40). SIWANI COPPER-PLATE INSCRIPTION OF THE MAHARAJA PRAVARASENA II.

THE SEAL.

A charter of king PRAVARSENA, the ornament of the VAKATAKAS, who has attained royal dignity by inheritance, (is) a charter for (the observance of even his) enemies !

THE PLATES.

Sight has been attained ! Perfection has been attained !---(Line 17)---
At the command of the Maharaja, the illustrious PRAVARSENA (II), who follows the path of imitating the behaviour of previous kings ; who has extirpated all enemies by (his) excellent policy and strength and prowess; who was begotten on PRABHAVATIGUPTA, the daughter of the Maharajadhiraja, the glorious DEVAGUPTA ; who, through possessing the favour of (the god) Sambhu, is (as virtuous as) one belonging to the Kriṭa age ; who is the ornament of the lineage of the VAKATAKAS ;---

12 (And) who is the son of the Maharaja of the VAKATAKAS, the illustrious RUDRASENA (II), who acquired an abundance of good fortune through of the divine (god) Chakrapani ;---

8 Who was the son of the Maharaja of the VAKATAKAS, the illustrious PRITHIVISHENA, who was an excessively devout worshipper of (the god) Mahesvara ; who was possessed of an excess of truthfulness, straightforwardness, tenderness, heroism, prowess, political wisdom, modesty, and high-mindedness, and with devotion to worthy people and guests, and with the condition o-f being victorious through religion, and with purity of mind, and with other meritorious qualities ; who belonged to an uninterrupted succession of sons and sons' sons, whose treasure and means of government had been accumulating for a hundred years ; who behaved like Yudhishthira ;---

5 Who was the son of the Maharaja of the VAKATAKAS, the illustrious RUDRASENA (I), who was an excessively devout devotee of (the god) Svami-Mahabhairava, who was the daughter's son of the illustrious BHAVANAGA, the Maharaja of the BHARASIVAS, whose royal line owed its origin to the great satisfaction of (the god) Siva, (caused) by (their) carrying a linga of Siva placed as a load upon (their) shoulders, (and) who were besprinkled on the forehead with the pure water of (the river) Bhagirathi that had been obtained by (their) valour, (and) who performed ablutions after the celebration of ten asvamedha-sacrifices;---who was the son of GAUTAMIPUTRA;---

1 (And) who was the son of the son of the Maharaja of the Sovereign VAKA-

TAKAS, the illustrious PRAVARASENA (I), who celebrated the agnishtoma, aptoryama, ukthya, shodasin, atiratra, vajapeya, brihaspatisava, and sadyaskra sacrifices, and four asvamedha-sacrifices, (and) was of the VISHNUVRIDDHA gotra ;---

17 In the BEMNAKARPARA bhaga,---in the eighteenth year of the augmenting reign ; on the twelfth lunar day of the bright fortnight of (the month) Phalguna,---the village named BRAHMAPURAKA,---(which), according to the specification of its boundaries (is) on the bank of the (river) KARANJAVIRAKA, on the north of (the village of) VATAPURAKA, on the west of (the village of KINIHIKHETAKA, on the south of (the village of) PAVARAJJAVATAKA, (and) on the east of (the village of) KOLLAPURAKA,---is given, with libations of water, together with the korata and the fifty (hamlets?), to the Adhvaryu, the Acharya Devasarman, of the Maudgalya gotra, (and) of the Taittiriya (sakha).

23 In this matter Our obedient and high-born officers, employed in the office of general superintendents, and (Our) regular soldiers and umbrella-bearers, should be (thus) directed with a command preceded by (the words) (O illustrious one:'---"Be it known to you, that, in order to increase Our ~~[illegible]~~ own religion and life and strength and victory and dominion, (and) for the sake of (Our) welfare in this world and in the next, (and generally) for Our benefit, this (village) /is granted/ in (Our) victorious office of justice.

27 "It is not to be entered by the regular troops or by the umbrella-bearers; it does not carry with it (the right to) cows and bulls in succession (of production), or to the abundance of flowers and milk, or to the pasturage, hides, and charcoal, or to the mines for the purchase of salt in a moist state ; it is entirely free from all (obligation of) forced labour ; it carries with it the hidden treasures and deposits, and the klripta and upaklripta ; it is (to be enjoyed) for the same time with the moon and sun ; (and) it is to follow (the succession of) sons and sons' sons. The enjoyment of it should not be obstructed by any one. It should be protected and increased by all (Possible) means. And whosoever, disregarding Our charter, shall give, or cause to be given, even slight vexation, We will inflict on him, or will cause to be inflicted, punishment, together with a fine, when he is denounced by the Brahmans."

35 (This charter) has been written by the Acharya, while BAPPADEVA is the

Senapati.

35 And in this subject-matter of religion,---in order to avoid boasting of (other) meritorious actions performed (by Us),---We do not recite the religious merit acquired by (Our) care and protection of grants made by various kings who are dead and gone. (But), out of respect for those who shall be pre-eminent in times to come, We make a request (for protection of the grant) to future (kings).

38. And two verses, sung by Vyasa, are to be taken as an authority on this point:---The giver of land enjoys happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell ! Whosoever confiscates land that has been given, whether by himself, or by another, he incurs the guilt of the slayer of a hundred thousand cows!

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(41) BIJAYAGADH STONE PILLAR INSCRIPTION OF VISHNUVARDHANA.

THE YEAR 428.

Perfection has been attained ! Four centuries of years, together with the twenty-eighth (year),(or in figures) 400 (and) 20 (and) 8, having been accomplished ; on the fifteenth lunar day of the dark fortnight of (the month) Phalguna ;---on this (lunar day), (specified) as aforesaid:---

3 On the ceremony of the pundarika-sacrifice (having been performed), this sacrifical post has been caused to be set up by the VARIKA, the illustrious VISHNUVARDHANA, whose royalty and name are well established,---who is the excellent son of YASOVARDHANA ; (and) the excellent son's son of YASORATA ; (and) the excellent son of the son's son of VYAGHRARATA,---for the purpose of increasing (his) splendour, sacrifices, religion, welfare (in the other world), prosperity, fame, family, lineage, good fortune, and enjoyment.

4 Let there be success ! Let there be increase ! Let there be tranquillity ! Let there be the condition of (his) having a son who shall live ! Let there be the attainment of desires that are wished for ! May there be faith and wealth !

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(42) SPURIOUS GAYA COPPER-PLATE INSCRIPTION OF SAMUDRAGUPTA.

THE YEAR 9.

Om ! Hail ! From the victorious camp, full of great ships and elephants and horses, situated at (the city of) AYODHYA,---the most devout worshipper of the Divine One, the Maharajadhiraja, the glorious SAMUDRAGUPTA,---who is the exterminator of all kings ; who has no antagonist (of equal power) in the world ; whose fame is tasted by the waters of the four oceans ; who is equal to (the gods) Dhanada and Varuna and Indra and Antaka ; who is the very axe of (the god) Kritanta ; who is the giver of many millions of lawfully acquired cows and golds ; who is the restorer of the asvamedha-sacrifice, that has been long in abeyance ; who is the son of the son's son of the Maharaja, the illustrious GUPTA ; who is the son's son of the Maharaja, the illustrious GHATOTKACHA ; (and) who is the son of the Maharajdhiraja, the glorious CHANDRAGUPTA (I), (and) the daughter's son of LICHCHHIVI, begotten on the Mahadevi DUMARADEVI,---says to the two village Valatkaushans, together with the Brahmans, at the village of REVATIKA belonging to the GAYA vishaya ;---

8 "Be it known to you ! For the sake of increasing the religious merit of (my) parents and of myself, this village is granted by me, as an agrahara, with the assignment of the uparikara, to the religious student, the Brahman Gopasvamin, of the Bharadvaja gotra (and) the Bahvricha (sakha).

11 "Therefore attention should be paid to him by you ; and (his) commands should be obeyed ; and all the customary tributes of the village, consisting of that which is to be measured, gold, etc., should be given. And, from this time forth, the tax-paying cultivators, artizans, etc., of other villages, etc., should not be introduced by the Agracharika of this (village)(for the purpose of settling in it and carrying on their occupations) ; (for) otherwise there would certainly be a violation of (the privileges of) an agrahara. The year 9 ; (the month) Vaisakha ; the day 10.

15 (This deed) has been written by the order of DYUTA-GOPASVAMIN, the Akshapataladhikrita of another village.

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(43) UDAYAGIRI CAVE INSCRIPTION.

THE YEAR 106.

Reverence to the Perfect Ones ! In the augmenting reign of the family of the best of kings, belonging to the GUPTA LINEAGE, who are endowed with glory (and) are oceans of virtuous qualities ;---in a century of years, coupled with six ; and in the excellent month of Karttika ; and on the fifth day of the dark fortnight ;---

3 He who has conquered the enemies (of religion), (and) is possessed of tranquillity and self-command, caused to be made (and set up) in the mouth of (this) cave, this image of a Jina, richly endowed with (the embellishments of) the expanded hoods of a snake and an attendant female divinity, (and) having the name of Parsva, the best of the Jinas.

4 He is, indeed, the disciple of the saint, the Acharya Gosarman, who was the ornament of the lineage of the Acharya Bhadra (and) sprang from a noble family ; but he is more widely renowned on the earth (as being) the son, (begotten) on Padmavati, of the Asvapati, the soldier Sanghila, who, unconquerable by (his) enemies, took himself to be a very Ripughna; ---By his own appellation, he is spoken of under the name of SAMKARA ;--- (and) he has adhered to the path of ascetics, conformable to the sacred precepts.

7 Born in the region of the north, the best of countries, which resembles (in beatitude) the land of the Northern Kurus,---he, the wise one, has set aside whatever religious merit (there is) in this (act), for the purpose of destroying the band of the enemies of religious actions.

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(44) SANCHI STONE INSCRIPTION.

THE YEAR 151.

Perfection has been attained ! By the Upasika HARISVAMINI, the wife of the Upasaka Sanasiddha, for the sake of (her) parents, twelve dinaras are given, (as) a permanent endowment, to the community of the faithful, collected from the four quarters of the world, at the holy great vihara of KAKANADABOTA. With the interest that accrues of these dinaras, day by day one Bhikshu, who has been intorduced into the community, should be fed.

5 Also these dinaras are given in the jewel-house. With the interest of these three dinars, day by day three lamps of the divine Buddha should

be lit in the jewel-house.

6 Also, one dinara is given in the place where (the images of) the four Buddhas are seated. With the interest of this, day by day a lamp of the divine Buddha should be lit in the place where (the images of) the four Buddhas are seated.

8 Thus this permanent endowment,---written upon stone (so as to endure) for the same time with the moon and the sun,---has been accomplished by the Upasika HARISVAMINI, the noble lady, the wife of Sanasiddha.

11 The year 100 (and) 30 (and) 1 ; (the month) Asvayuj ; the day 5.

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(45) T U S A M R O C K I N S C R I P T I O N.

Verily victory has been achieved again and again by (the god) Vishnu, who is a mighty bee on the waterlily which is the face of Jambavati, (and) a very frost to (cause the withering of) the beauty of the waterlilies which are the faces of the women of the demons !

3 This reservoir, intended for the use of the feet of the Divine One, (and) the house above (it), and the second reservoir, (are the work) of the Acharya SOMATRATA,---the son of the son's son of Yasastrata, who was the successor of many men (of preceding generations) ; who was a highly esteemed Satvata ; who was an Acharya of the Yoga philosophy ;and who was a devotee of the Divine One ;---the Son's son of the Acharya Vishnu-trata ;---the son, begotten on Ravani, of the Acharya Vasudatta ;---a member of the Gotama gotra ;---(and) the younger brother of the Acharya and Upadhyaya Yasastrata.

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(46) BODH-GAYA INSCRIPTION OF MAHANAMAN.

THE YEAR 269.

Om ! Victorious for a very long time is that doctrine, replete with fame, of the Teacher the chief kingman of the Sakyas, by which, lustrous as the full-moon, the inscrutable primary substance of existence has been pervaded in all directions ; by which the warriors, who are heretics, obstructive of the path of beatitude, have been broken to pieces, being assailed with the weapon of ligic ; (and) by which the whole treasure of religion, that had been stolen by the enemy which is original nature, has been recovered for the welfare of mankind !

2 May he, MAHA-KASYAPA, who is worthy of praise, protect you,---he who observed the precepts of (buddha) the chief of saints ; who practised that auspicious habit of abstract meditation which is of the nature of a trance ; who overcame the anguish of successive states of existence ; whose wonderful subjugation of the passions in final emanicipation (is to be) displayed in the hand of Maitreya ; and by whom the two pure feet of (Buddha) the saint were beheld at the time of attaining nirvana !

4 His disciples, endowed with a connected tradition of doctrine, purified as to (their) emotions, (and) active in compassion for existing beings, roamed at one time over the stainless country at the feet of the mountains of LANKA ; and in succession from them there were born, in hundreds, disciples and disciples' disciples, possessed of the virtue of (good) character, who, without the glory of (actual) sovereignty, were the ornaments of a lofty race of kings.

6 Then there was the Sramana BHAVA, whose welfare was effected by the development of abstract meditation ; who discriminated between good and evil ; who destroyed error ; (and) who possessed an unequalled wealth of true religion.

7 And his disciple (was) he who had the name of RAHULA ; after whom (there came) the ascetic UPASENA (I) ; then in succession (there was) MAHANAMAN (I) ; (and) after him another UPASENA (II), whose special characteristic of affection, of the kind that is felt towards offspring,---for any distressed man who came to him for protection, and for any afflicted person whose fortitude had been destroyed by the continuous flight of the arrows of adversity,---extended, in conformity with the disposition of a kingman, (even) to any cruel man who might seek to do (him) harm ; (and) by whose

fame, arising from good actions, the whole world was thus completely filled.

9 His disciple, greater (even than himself), (is) he who has the excellent name of MAHANAMAN (II) ; an inhabitant of AMRADVIPA ; a very ocean of a mighty family ; born in the island of LANKA ; delighting in the welfare of others ;---by him this beautiful mansion of the Teacher of mankind, who overcame the power of (the god) Smara,---dazzling white as the rays of the moon, with an open pavilion on all sides,---has been caused to be made at the exalted BODHIMANDA.

11 By means of this appropriate (action), let mankind,---freed from attachment to worldly things ; having the condition of (mental) darkness dispelled ; (and), like (the flame of) a torch, having no adhersion (to material objects),---enjoy the supreme happiness of perfect wisdom !

12 As long as the sun, the dispeller of darkness, shines in all directions with diffused rays ; as long as the ocean (is) full on all sides with its circles of waves that are curved like the hoods of hooded snakes ; and as long as (the mountain) Sumeru, the abode of (the god) Indra, has its summits made beautiful by various jewelled slabs, in such a way as to be full of lustre,---so long let this temple of the great saint attain the condition of being everlasting !

14 The year 200 (and) 60 (and) 9 ; (the month) Chaitra ; the bright fortnight; the day 7.

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(47) SARNATH STONE INSCRIPTION OF PRAKATADITYA.

This inscription is too fragmentary for a connected translation to be offered. But we have to note the following points. Line 1 mentions the city of KASI ; and line 2 apparently the god Purandara, in connection with it. The passage lost between the last legible letter in line 2 and the first in line 3, contained the name of the king, in connection with whom we perhaps have, at the commencement of line 3, a mention of the MADHYADESA or Central Country. In his lineage, there was born "another" king BALADITYA (l. 3). In the family of the later, there was born yet another BALADITYA (l. 3). His wife was DHAVALA (l. 4), who is compared with Rohini, the wife of the Moon, Gauri, the wife of Sulapani, and Lakshmi, the wife of Vasudeva. Their son was the glorious PRAKATADITYA (l. 6), whose virtues and prowess, including a comparison of him with the god

Karttikeya (l. 9), are described in lines 7 to 10, apparently without the introduction of any further historical matter. Line 11 mentions the building of a temple of the god Muradvish. Line 14 contained some provision for the repairs of this temple. And line 16 gives us the name of Devaka, the son of Ramchandra, apparently as the engraver of the inscription.

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(43) NIRMAND COPPER-PLATE INSCRIPTION OF THE MAHASAMANTA AND MAHARAJA SAMUDRASENA.

Born in the lineage of the famour kings ..... there was the Mahasamanta and Maharaja, the illustrious VARUNASENA, whose fame stretched out over the four oceans ; the waterlilies of whose feet were covered over with the rays of the jewels in the bowed-down tiaras on the heads of many feudal chiefs ; (and) who celebrated sacrifices.

2 His son, who meditated on his feet, (and) who was verily equal to (his) father in virtuous qualities, (was) the Mahasamanta and Maharaja, the illustrious SAMJAYASENA, begotten on the Paramadevi, the Bhattarika Prabalika.

3 His son, who meditated on his feet, (and) who attained victory in a hundred battles, (and) who was full of liberality, (was) the Mahasamanta and Maharaja, the illustrious RAVISENA, begotten on the Paramadevi Sikharasvamini.

4 His son, who meditates on his feet, the Mahasamanta and Maharaja, the illustrious SAMUDARASENA,---who was begotten on the Paramadevi, the Bhattarika, the illustrious Mihiralakshmi ; who, like the spotless full-moon of autumn, causes the delight of (all) living creatures ; who has uprooted all enemies ; who confers upon the expectant rewards that are not (even) sought for (by them) ; who is tender to the poor, the helpless, and the afflicted ; who is a most devout worshipper of (the god) Mahesvara ; who is extremely friendly to Brahmans ; (and) who is entirely intent upon the supreme good,---for the sake of the religious purposes of (his) mother, the illustrious Mihiralakshmi, has allotted, as an agrahara of the god, to endure for the same time with the moon and the sun and the stars, to the body of Brahmans who study the Atharva-Veda at the agrahara of NIRMANDA,---for the purposes of giving, at (the temple of the god) Kapalesvara, the bali, charu, sattra, garlands, incense and lights,

of the holy (god) Mihiresvara, who is the divine Tripurantaka, the maker of the visible and invisible world, compassionate to those who worship (him), the destroyer of all sorrows, (and) who was established by (his) mother at (the temple of the god) Kapalesvara ; and for the purpose of always repairing whatever may become worn-out and broken and torn,--- the whole of the village of SULISAGRAMA, that was granted by the illustrious Mihiralakshmi, together with the level and marsh and forest lands ; together with the inhabitants ; with the udranga ; (and) including all its boundaries, grass, timber, and springs,---(viz.)(the land) including the dvesa-land (that had been given) by the cultivator Vaikhalika,(whose holding was) on the edge of the newly-constructed vaidila of the village of SULISAGRAMA ; and the dvesa-land, with the udranga (and) including the edges of (its) boundaries, (that had been given) by a cultivator of the town of TALAPURA, who under a nick-name (was called) Phakka ; and the holding of Sulabhaka and the holding of Dinna ; (and) the land that had been given by the Maharaja SARVAVARMAN at the former installation of the god Kapalesvara.

11 (This grant) should be preserved by (future) kings, becoming aware of it ; (and) by the people, whether holding office or not holding office, dependent on them, who are desirous of welfare ! Whosoever (acting) otherwise, may cause obstruction or the annoyance of the pain caused by confiscation,---he shall become invested with (the guilt of) the five great sins and the minor sins !

12 And it has been said :---"The earth has been enjoyed by many kings, commencing with Sagra ; whosoever at any time posses the earth, to him belongs at that time the reward (of this grant that is now made, if he continue it) ! The giver of land enjoyes happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell ! He who confiscates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty thousand years.

14 And the Duta in this matter (is) the Nihilapati KUSALAPRAKASA ; and the writer in this matter (is) Udyotarka, the leader of the assemblage(?).
The year 6 ; (the month) Vaisakha ; the bright fortnight ; the day 10 (&) 1.

15 This grant, whic is one of the whole assembly of (the people of) the country, should be preserved ! .....

oOo

(49) RAJIM COPPER-PLATE INSCRIPTION OF THE RAJA TIVARADEVA.

THE SEAL.

This charter, which is for the sake of the increase of religion, of the illustrious TIVARADEVA, the supreme lord of (the country of) KOSALA, shall endure firmly as long as the moon and the stars!

THE PLATES.

Om ! Victorious if the illustrious TIVARADEVA, the ornament of the three worlds ; the auspicious thread of the palaces of the race of kings ; the most energetic of all those who do works of religion !

2 Hail ! From the town of SRIPURA ;---He who verily is made resplendent by the mirror of the nails of (his) feet, that is polished by a crore of diadems of the many kings, bowing down (before him in the act of performing obeisance), who have attained the panchamahasabda ;---whose fingers are discourteous in pulling the flowing tresses of the goddess of the fortunes of hostile kings, mourning, and looking up in anxious expectation (of even further ill-treatment), and exposed in public ;---who is a very submarine fire to the salt water of (his) enemies, gaping with the greedy desire to acquire a multitude of various jewels in battle-fields which are decorated with numbers of pearls that are always besprinkled with the thick blood that trickles down from the foreheads of the elephants of (his) enemies, struck down with the crushing blows of (his) sharp sword ;---who has not caused distress by (his) taxes, just as the rising moon does not cause distress by (its) rays ;---who, like the sea of milk, manifests a wealth of many most excellent jewels ;---who, like Garutmat, is skilful in eradicating the serpents ;---who breaks the saffron-leaves on the cheeks, soft with the collyrium (washed down by the tears) from (their) eyes, of the violated wives of (his) enemies ;---whose thoughts are solely given to the establishment and protection of virtuous behaviour ;---

9 Who, moreover, is not too much puffed up with satisfaction, (though he is) unweariedly worshipped by mankind, in (respect of his) religious austerity (and) fame (and) secrecy (and) intellect (and) faculty of sight and (beauty of) form resulting from (good) acts done in a former life ;---who is reserved, and is decorated with an impenetrable, pure, and complacent countenance ;---who, even in the palace of (his) lord, is never at a loss (for words), though he does not talk too much ;---who, though

he is thirsty for (the acquisition of) land, is yet exceedingly liberal ; ---who, though he is fierce to (his) enemies, is yet mild of aspect ;--- who, though he is adorned with majesty, is yet not harsh ;---who, moreover, is by nature never quite satisfied in accumulating religion in the acquisition of wealth, (and) in (displaying only) mild anger in (spite of all his) power ;---who is greedy for fame, (but) not for the appropriation of the wealth of others ;---who is affable in excellent conversations, (but) not in the dallyings of wanton women ;---who has burned with the fire of (his) prowess all the heap of cotton that is the race of (his) enemies ;---who has irradiated the ends of the quarters of the world with the mass of (his) fame that is as white as the rocky mountain of snow ;---(and) who is by nature beautiful ;---

16 (He), the illustrious MAHASIVA-TIVARARAJA,---who is the adopted son of the illustrious NANNADEVA, who was the son of the illustrious INDRABALA, (and) who adorned the LINEAGE OF PANDU ; who has allayed all the troubles of the world with the abundance of his religious merit ; who has extracted all thorns with the needle of his wisdom ; who is a most devout worshipper of (the god) Vishnu ; (and) who meditates on the feet of (his) parents,--- being in good health, (and) having done worship to the Brahmans at (the village of) PIMPARIPADRAKA belonging to the PANETHAMA bhukti, issues a command to the residents :---

19 "Be it known to you, that this village is given by Us, with libations of water, on the twelfth lunal day of (the month) Jyeshtha, for the increase of the religious merit of (Our) parents and of Ourself, to the Bhatta Bhavadatta and the Bhatta Haradatta, sons of the Bhatta Gauridatta, of the Bharadvaja gotra and the Vajasaneya-Madhyandina (sakha),---to be enjoyed as long as the world endures, having the terrible darkness dispelled by the rays of the sun and the moon and the stars ; together with (its) hidden treasures and deposits ; not to be entered by the regular or the irregular troops ; (and) accompanied by (the right of) receiving the daradranaka and all the taxes.

24 "Being aware of this, you should dwell in happiness, rendering to them, in a proper manner, (their) share of the enjoyment."

26 And for the guidance of future kings, this is said,---"Those kings who bestow land, enjoy pleasure in heaven ; (but) alas ! those who confiscate land (that has been given), and (thus) work injury to mankind, fall into hell ; bearing in mind these alternatives, and also that fortune (and)

hell : bearing in mind these alternatives, and also that fortune (and) life are transient, do that which pleases you !" Moreover,---"The reward of protection ensures a fortunate condition, and of omission to protect, a state of misfortune ; who, indeed, will (willingly) disregard heaven and obtain hell ?"

30 And they cite on this point the verses that were sung by Vyasa :---Gold is the first offspring of fire ;the earth belongs to (the god) Vishnu ; and cows are the daughters of the sun : therefore the three worlds are given by him, who gives gold, and a cow, and land ! The giver of land enjoys happiness in heaven for sixty thousand years ; (but) the confiscator (of a grant), and he who assents (to an act of confiscation), shall dwell for the same number of years in hell ! Land has been given by many kings, commencing with Sagara ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) ! O Yudhishthira, best of kings, carefully preserve land that has been given, whether by thyself, or by another ; (verily) the preservation (of a grant)(is) more meritorious than making a grant!

35 The year 7 of the increasing victorious reign ; (the month) Karttika ; the eighth day, (or in figures) 8.

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ERAN STONE INSCRIPTION OF SAMUDRAGUPTA

(Lines 1 to 6, containing the whole of the first verse & the 1st half of the 2nd, are entirely broken away & lost)

7. — ..... in giving gold ..... /by whom/ Prthu and Raghava and other kings /were outshone./

9. — ..... there was SAMUDRAGUPTA, equal to (the gods) Dhanada and Antaka in (respectively) pleasure and anger ; ..... by policy ; (and) /by whom/ the whole tribe of kings upon the earth was /overthrown/ and reduced to the loss of wealth of their sovereignty ;—

13. /Who/, by ..... satisfied by devotion and policy and valour,— by the glories, consisting of the consecration by sprinkling, &c., that belong to the title 'king',— (and) by ..... combined with supreme satisfaction,—..... (was) a king whose vigour could not be resisted ;—

17. /By whom/ there was married a virtuous and faithful wife (Dattadevi), whose dower was provided by (his) manliness and prowess ; who was possessed of an abundance of /elephants/ and horses and money and grain ; who delighted in the houses of ..... ; (and) who went about in the company of many sons and son's sons ;—

21. Whose in the battle (are) kindled with prowess ; (whose).. .... very mighty fame is always circling round about ; and whose enemies are terrified, when they think, even in the intervals of dreaming, of (his) ..... that are vigorous in war ;—

25. — ..... in a place in AIRIKINA, the city of his own enjoyment ..... has been set up, for the sake of augmenting his own fame.

27. — ..... when the king said .....

(The rest of the inscription is broken away and lost.)

MATHURA STONE INSCRIPTION OF CHANDRAGUPTA II

8. — By him who is the son, — accepted by him, (and) begotten on the Mahadevi DATTADEVI, — of the Maharajadhiraja, /the glorious/ SAMUDRAGUPTA, —

1. /Who was the exterminator of all kings ; who had no antagonist (of equal power)/ in the world ; /whose fame was/ tasted /by the waters of the four oceans/ ; who was equal to (the gods) /Dhanada and Varuna and Indra and Antaka/ ; who was /the very axe/ of (the god) Krtanta ; who was the giver of /many/ millions of /lawfully acquired cows/ and gold ; /who was the restorer of the Asvamedha sacrifice, that had been long in abeyance/ ;—

5. — Who was the son of the son's son of the Maharaja, the illustrious GUPTA ; the son's son of /the Maharaja, the illustrious/ GHATOTKACA ; (and) the son of the Maharajadhiraja /the glorious CHANDRAGUPTA (I)/, (and) the daughter's son of LICCHAVI, begotten on the Mahadevi KUMARADEVI ;—

11. — /By him, the most devout worshipper of the Divine One, the Maharajadhiraja, the glorious CHANDRAGUPTA (II)/,....

(The rest of the inscription is entirely broken away and lost.)

BHITARI STONE PILLAR INSCRIPTION OF SKANDAGUPTA

1. /Perfection has been attained/ ! The son of the Maharajadhiraja, the glorious SAMUDRAGUPTA, — who was the exterminator of all kings ; who had no antagonist (of equal power) in the world; whose fame was tasted by the waters of the four oceans ; who was equal to (the gods) Dhanada and Varuna and Indra and Antaka ; who was the very axe of (the god) Krtanta; who was the giver of many millions of lawfully acquired cows and gold ; who was the restorer of the Asvamedha sacrifice, that had been long in abeyance ; who was the son of the son's son of the Maharaja, the illustrious GUPTA ; who was the son's son of the Maharaja, the illustrious GHATOTKACA ; (and) who was the son of the Maharajadhiraja, the glorious CHANDRAGUPTA (I), (and) the daughter's son of LICCHAVI, begotten on the Mahadevi KUMARADEVI, —

4. — (was) the most devout worshipper of the Divine One, the Maharajadhiraja, the glorious CHANDRAGUPTA (II), who was accepted by him ; who was begotten on the Mahadevi DATTA-DEVI ; (and) who was himself without an antagonist (of equal power).

5. — His son (was) the most devout worshipper of the Divine One, the Maharajadhiraja, the glorious KUMARAGUPTA, who m meditated on his feet, (and) who was begotten on the Mahadevi DHRUVADEVI.

6. — The son of him, the king, who was renowned for the innate power of (his) mighty intellect (and) whose fame was great, (is) this (present) king , by name SKANDAGUPTA, who possesses great glory ; who subsisted (like a bee) on the wide-spreading water-lilies which were the feet of (his) father ; whose fame is spread far and wide ; — who is amply endowed with the strength of arm in the world ; who is the most eminent hero in the lineage of the GUPTAS ; who great splendour is spread far and wide ; by whom, practising (good) behaviour, the conduct of those who perform good actions is not obstructed ; who is spotless soul ; (and) who is well discipl-

ined in the understansing of musical keya (?) :—

8. — By whom, — having, with daily intense application, step by step attained his object by means of good behaviour and strength and politic conduct, — instruction in the art of disposition (of resources) was acquired, (and) was employed as the means of (subduing his) enemies who had put themselves forward in the desire for conquest that was so highly welcome (to them) :—

10. — By whom, when he prepared himself to restore the fallen fortunes of (his) family, a (whole) night was spent on a couch that was the bare earth ; and then, having conquered the PUSHYAMITRAS, who had developed great power and wealth, he placed (his) left foot on a foot-stool which was the king (of that tribe himself) —

11. The resplendent behaviour of whom, possessed of spotless fame, — inherent, /but increased/ by ..... and patience and heroism which are emphatically unequalled, (and) which destroy the efficacy of the weapons (of his enemies), — is sung in every region by happy men, even down to the children :—

12. — Who, when his father had attained the skies, conquered (his) enemies by the strength of (his) arm, and established again the ruined fortunes of (his) lineage ; and then, crying "the victory has been achieved", betook himself to (his) mother, whose eyes were full of tears from joy, just as Krsna, when he had slain (his) enemies, betook himself to (his mother) Devaki ;—

14. — Who, with his own armies, established (again) (his) lineage that had been made to totter ....., (and) with his two arms subjugated the earth, (and) shewed mercy to the conquered peoples in distress, (but) has become neither proud nor arrogant, though his glory is increasing day by day ; (and) whom the bards raise to distinction with (their) songs and praises !

15. — By whose two arms the earth was shaken, when he, the creator (of a disturbance like that) of a terrible whirl-

pool, joined in close conflict with the HUNAS ; ..... (92)

among enemies ..... arrows ..... proclaimed ..... just as if it were the roaring of (the river) Ganga, making itself noticed in (their) ears.

17. — ..... the fame of his father ....(saying to himself that) an image of some kind or other /should be made/, he, the very celebrated one, made this image of that (famous) (god) Sarngin, /to endure as long as the moon and stars may last/. And, having here installed this (god), he, whose commands are well-established, has allotted this village (to the idol), in order to increase the religious merit of (his) father.

19. — Accordingly, this image of the Divine One, and (this village) which has been here agreed to, — both of these, he, the pious-minded one, has assigned for (the increase of) the religious merit of (his) father.

HARAHA STONE INSCRIPTION OF ISANAVARMAN

1. Victorious is Siva, the source of bliss, the destroyer of the demon Tripura ; the soul of all beings, in whose heart the mind-born (Cupid) did not find room, though a woman (Parvati) forms one half of his body ; whom the ascetics, who have suppressed their passions and destroyed the mass of darkness (of ignorance), contemplate, and who is t the cause of the Gods that bring about the manifestation, the destruction and maintenance of the world.

2. May the body of the enemy of Andhaka (Siva) grant you an eternal abode — (the body) which has sleek serpents on it, which bears on the forehead the thin digit of the moon, which dispels darkness, which renders brown the shining row of skulls by the lustre radiating from his eyes, and which wears a lion-skin reddened by the lustre of the gems on the hoods of the serpents.

3. The king Asvapati got from Vaivasvata (Yama) one hundred sons, conspicuous by their virtues ; from them were descended the Mukhara princes, who vanquished their enemies and c checked the cause of evil,

4. Among them king Harivarman was the first, born for the welfare of the earth, who became known by the name of Jvalamukha (or flame-faced) as he was honoured by the foes who were struck with terror when they saw his face reddened on account of the flush of fire of anger at the time of war, and as his splendour destroyed the wealth of the enemy and his fame pervaded the interspaces of all the quarters.

5. Whose name was worthy of being praised and whose lovely excellent fame filled the worlds, while he remained, for the perpetuation of the moral laws in the world, on the path of virtue and discrimination like Manu.

6. Like the moon from the ocean, king Adityavarman was born from him, by getting whom the Creator obtained, as it were, the full result of his laying down the regulations of right conduct for the four castes and stages of life.

7. When fire was kindled during his sacrificial performances,

the volume of smoke, black like pitch darkness, rising from all sides and increased through the tossing and whirling produced by the wind in the sky, made the crowds of peacocks noisy, as they mistook it for a large cloud.

8. For the attainment of martial glory he caused the birth of the king Isvaravarman, whose soul was pure and who invoked Indra (the enemy of Vrtra) in many a sacrifice. In the pursuit of virtue other kings with all their effort were not able to equal him, whose (pious) conduct had uprooted the character of the Kali age and who possessed glory equal to that of Yayati.

9. Qualifying his high bravery with political wisdom, his friendship by straightforwardness, his lofty ambition by his noble descent, his liberality by fit recipients, his greatness of wealth by modesty, his youth by self-restraint, his speech by truthfulness, his manner of life by the injunctions of the Sruti, and his high prosperity by humblemess, he never felt tired in the world, though it was immerged in the darkness of the Kali age.

10. At whose sacrifices, when the round of the quarters was overlaid with the smoke which arose from the fire kindled constantly in accordance with the canons, and which was dark-blue in appearance like the streaks of collyrium, the multitudes of peacocks became noisy, their minds becoming maddened by the mistaken idea that the rainy season, having a line of clouds bending low on account of the weight of the fresh water, had set in.

11. As the sun rises from the top of the Udaya mountain, as Indra is born from the Creator, as the beautiful Kaustubha jewel, having a lovely lustre excelling the rays of the moon, came out of the Milk Ocean, the illustrious king Isanavarman was born of him, being the stronger abode of greatness, maintainer of stability amongst the beings, and a resplendent moon in the sky of the circle of princes.

12. By whom, as by the rising sun, the world, which was sunk in the darkness of the Kali age, where the paths of virtue were

consequently obscured, was again set to work, he being a benefactor of the world, possessing majesty to eclipse the lustre of the water-lilies in the form of the foes, illuminating the collection of lotus-like faces of his friends, and being possessed of abundant majestic splendour.

13. Who, being victorious and having princes bending at his feet, occupied the throne after conquering the lord of the ANDHRAS, who had thousands of three-fold rutting elephants, after vanquishing in battle the SULIKAS, who had an army of large number of galloping horses, and after causing the GAUDAS, living on the seashore, in future to remain within their proper realm.

14. The victorious one, whose watches can only be determined by means of the water-clock, as if it were at night, the world being encompassed in darkness and bewildered as to the beginning, the middle or end of the day on account of the dust which rises from the earth rent asunder by the agitation caused by the marches of his ocean-like armies on their expeditions, screens the lustre of the sun's orb and pervades the quarters.

15. By whom the earth was upheld firmly by his numerous virtues like a like a leaking boat held up by means of hundreds of ropes fastened on all sides, as it was sinking below into the abysmal of the earth's bowels, being tossed by the storms of Kali.

16. Whose foes gave up their lives in the sacrifices of battlefields, when hit by his arrows shot from his bow fully drawn by his arms, which was callous with the scars caused by the strokes of the bowstring. When this king was ruling the earth the three Vedas were, so to speak, born afresh. From him the illustrious SURYAVARMAN was born, who dispelled the darkness caused by the prevalence of Kali Age.

17. Who, possessing youth that is charming and dear to the whole world, like the new moon, and being calm and having his mind devoted to the study of the Sastras attained the highest proficiency in fine arts; to whom wealth, fame, learning and other Muses resort to as if in emulation like loving women in

the world highly attached to a cherished lover.

18. So long virtuous conduct had forcibly to bow down before the Kali, so long the arrows of Cupid were capable of wounding the bodies of the fair sex, and so long did the goddess of wealth give up taking refuge with others, whereby she had to fear sudden breakdowns, as the Creator did not bring forth his body, pleasing to the mankind. Or,

As long as the Creator had not brought into manifestation his corporeal form that fascinated the mankind, good conduct had to bow perforce before the wide-spread prevalence of Kali, the arrows of the mind-born (Cupid) continued their assault on the bodies of lovely women, and the goddess of wealth (Royalty) had given up the fear of sudden seizure by others.

19. Who dragged forth by means of his arm, which was surrounded by the streak of lustre of his glittering sword, the riches of hostile lands, whose eyes began to roll with the dread of the seizure of their breasts, and pressed them close to his bosom, as a lover would press/hard his sweet-heart whose mind he knows and causes her to give up the thought of taking recourse to other men.

20. By him, who used to raise those that were low (or submissive), seeing, while he had gone on hunting, a dilapidated temple of the slayer of Andhaka (Siva), it was raised according to his wish and made ammornament of the earth, resplendent like the moon and known by the name of Ksemesvara (the Lord of Bliss).

21. When six hundred autumns increased by eleven had passed while the illustrious ISANAVARMAN, who had crushed his enemies, was the lord of the earth,

22. That temple of the trident-holder (Siva), shining like an empty cloud, was (re-)constructed at the time when the clouds, having the lustre of the wild buffalo and having rainbows stuck to their borders, stretch a canopyover the quarters, with shining and extensive lightnings, thundering deep and continuously, and where the winds blow on all sides, shaking the Neepa trees with their branches bent low on account of the wealth of new flowers.

23. Ravisanti, the son of Kumarasanti, resident of Garggarakata, composed the preceding prasasti out of regard for the king.

It was engraved by Mihiravarman.

GIRNAR ROCK INSCRIPTION OF RUDRADAMAN

1. This lake SUDARSANA, from GIRINAGARA, even .... so well joined in construction as to rival the spur of a mountain, because all its embankments are strong, in breadth, length and height, constructed without gaps as they are of stone, clay ..... furnished with an artificial dam ....., and with well provided conduits, drains and means to guard against foul matter .... three sections .... by .... and other favours is now in an excellent condition.

3. This same (lake) — on the first of the dark half of Margasirsa in the 72nd year of the king Mahaksatrapa Rudradaman whose name is repeated by (i.e. is favourite with) the venerable, the son of the king, the Ksatrapa JAYADAMAN, (and) son's son of the king Mahaksatrapa Lord CASTANA, the mentioning of whose name is auspicious ..... when by the clouds pouring with rain the earth had become converted as it were into one (big) ocean, by the excessively swollen floods of the SUVARNASIKATA, PALASINI and other streams of mount URJAYAT the dam ..... though proper precautions (were taken), the water -- churned by a storm which, of a most tremendous fury befitting the end of a mundane period, tore down hill-tops, trees, banks, turrets, upper storeys, gates and raised places of shelter -- scattered, broke into pieces, /tore apart/ ...., -- with stones, trees, bushes and creeping plants scattered about, was thus laid open down to the bottom of the river :-

7. By a breach 420 cubits long, just as many broad, (and) 75 cubits deep, all the water escaped, so that (the lake), almost like a sandy desert, (became) extremely ugly (to look at).

8. .... for the sake of .... ordered to be made by the Vaisya PUSYAGUPTA, the provincial governor of the MAURYA king CANDRAGUPTA ; adorned with conduits for ASOKA, the MAURYA, by the YAVANA king TUSASPHA while governing; and by the conduit ordered to be made by him, constructed in a manner worthy of a king (and) seen in that breach, the extensive dam .....

9. he who, because from the womb he was distinguished by the possession of undisturbed consummate Royal Fortune, was resorted

to by all castes and chosen their lord to protect them ; who made, and is true to, the vow of the latest breath of his life to abstain from slaying men, except in battle ; who (showed) compassion ..... not failing to deal blows to equal antagonists meeting him face to face ; who grants protection of life to people repairing to him of their own accord and those prostrating themselves before him ; who is the lord of the whole of eastern and western AKARAVANTI, the ANUPA country, ANARTA, SURASTRA, SVABHRA, MARU, KACCHA, SINDHU-SAUVIRA, KUKURA, APARANTA, NISADA and other territories gained by his own valour, the towns, marts and rural parts of which are never troubled by robbers, snakes, wild beasts, diseases and the like, while all subjects are attached to him, (and) where through his might the objects of /religion/, wealth and pleasure(are duly attained); who by force destroyed the YAUDHEYAS who were loath to submit, rendered proud as they were by having manifested their title of heroes among all Ksatriyas ; who obtained good report because he, in spite of having twice in fair fight completely defeated SATAKARNI, the lord of DAKSINAPATHA, on account of the nearness of their connection did not destroy him ; who (attained) victory ..... who reinstates deposed kings ; who by the right raising of his hand has earned the strong attachment of Dharma ; who has attained wide fame by studying and remembering, by the knowledge and practice of grammar, music, logic and other great sciences ; who ..... the management of horses, elephants and chariots, (the use of) sword and shield, pugilistic combat and other .... the acts of quickness and efficiency of opposing forces ; who day by day is in the habit of bestowing presents and honours and eschewing disrespectful treatment ; who is bounteous ; whose treasury by the tributes, tolls and shares r rightfully obtained overflows with an accumulation of gold, silver, diamonds, beryl stones and (other) precious things ; who ..... prose and verse, which are clear, agreeable, sweet, charming, beautiful, excelling by the proper use of words and adorned; whose beautiful frame owns the most excellent marks a and signs, such as (auspicious) length, dimension and height, voice, gait, colour, vigour and strength ; who himself has

acquired the name Mahaksatrapa ; who has been wreathed with many garlands at the svayamvara of kings' daughters ; -- he, the MAHAKSATRAPA RUDRADAMAN, in order to ..... cows and Brahmanas for a thousand of years, and to increase his religious merit and fame, — without oppressing the inhabitants of the towns and coutry by taxes, forced labour and acts of affection -- by (the expenditure of) a vast amount of money from his own treasury and in not too long a time made the dam three times as strong in breadth and length .... (on) all (banks) ..... (and so) had (this lake) made (even) more beautiful to look at. When in this matter the Mahaksatrapa's counsellors and executive officers, who though fully endowed with the qualifications of ministers, were averse to a task (regarded) as futile on account of the enormous extent of the breach, opposed the commencement (of the work), (and) when the people in their despair of having the dam rebuilt were loudly lamenting, (the work) was carried out by the minister SUVISAKHA, the son of KULAIPA, a PAHLAVA, who for the benefit of the inhabitants of the town and country had been appointed by the king in this government to rule the whole of ANARTA and SURASTRA, (aminister) who by his proper dealings and views in things temporal and spiritual increased the attachment (of the people), who was able, patient, not wavering, not arrogant, upright (and) not to be bribed, (and) who by his good government increased the spiritual merit, fame and glory of his master.

VALABHI COPPER-PLATE OF DHARASENA II

Hail ! From the victorious camp located at BHADRAPATTANA,— (there was) the illustrious Senapati BHATARKA, a most devout worshipper of (the god) Mahesvara of (the family of) the MAITRAKAS, who had by force bowed down (their) enemies ; who (BHATARKA) was possessed of glory acquired in a hundred battles fought with the large circle of the enemies of incomparable power ; who had acquired the goddess of Royalty through the army consisting of the hereditory (maula), mercenary (bhrta), allied (mitra) and guild (Sreni) soldiers who had been kept under control by his valour and whose attachment was secured by means of gifts, honorable treatment and straightforwardness.

5. His son, whose head was purified by being bowed down in the red dust of his feet, (was) the illustrious Senapati DHARASENA (I), a most devout worshipper of the god Mahesvara -- the rays of the lines of the nails of whose feet diffused themselves among the lustre of the jewels in the locks of the hair of (his) enemies when they bowed down with (their) heads (before him) ; whose greatness lay in the sustenance of the poor, the helpless and the feeble.

8. His younger brother, whose spotless jewel (in the lock of his hair) was made more lustrous by performing obeisance to (his) feet, (was) the illustrious Maharaja DRONASIMHA, a most devout worshipper of (the god) Mahesvara, who had as (his) law the rules and ordinances instituted by Manu and other (sages) ; who like king Dharma adhered to the path of the maintenance of perfect justness, whose installation in the Royalty by sprinkling was performed by the paramount master in person, the sole lord of the circumference of the whole earth ; (and) the glory of whose royalty was purified by (his) great liberality.

12. His younger brother (was) the illustrious Maharaja DHRUVASENA (I) a most devout worshipper of the god Visnu (Bhagavan) who was victorious, by himself alone, through the prowess of the strength of his own arm, over the troops of the array of the e elephants of (his) enemies like the lion ; who was the asylum of those who sought for protection ; who was the teacher of the

real meaning of the scriptures ; (and) who like the kalpa tree granted the enjoyments of fruits of their desires as they wished of (his) friends and favourites.

16. His younger brother, whose sins were all washed away by doing obeisance to the water-lilies of his feet, (was) the illustrious Maharaja DHARAPATTA, a most devout worshipper of the Sun, by the water of whose very pure actions all the stains of the Kali Age were washed away ; (and) who forcibly conquered the renowned greatness of the ranks of (his) enemies.

19. His son, who acquired an increase of religious merit by doing service to his feet, (was) the illustrious Maharaja GUHASENA, a most devout worshipper of (the god) Mahesvara, who (even) from childhood wielded the sword (as it were) his second arm ; the test of whose strength was manifested by striking the temples of the rutting elephants of (his) foes ; who had the r rays of the lines of the nails of (his) left foot interspersed with the lustre of jewels in the locks of hair of his enemies who were made to bow down by his prowess ; whose title of Rajan (king) was befitting as he pleased (ranjita) the hearts of his people by properly protecting them according to the ways prescribed by all the traditionary laws (smrtis) ; who in beauty, lustre, stability, profundity, wisdom and wealth, surpassed (respectively) (the god) Smara (Cupid), the moon, the king of mountains (Himalaya), the ocean, the preceptor of the gods (Brhaspati) and Dhanesa (Kubera) ; who through being intent upon giving freedom from fear to those who came for protection, disregarded all the fruit of his action as if it were a straw ; (and) who was as it were the personified joy of the circumference of the whole earth.

His son, whose sins have been all washed away by the torrent of the waters of (the river) Ganga which was flowing ((as it were) from the diffusion of the rays of the nails of his feet ; whose enjoyments and wealth consisted of the sustenance of a hundred thousand favourites ; who is resorted to, as if from a desire of his beauty, by the virtuous qualities of an inviting kind (?) ; who has astonished all archers by (his)

innate strength and special training, who is the preserver of religious grants bestowed by former kings ; who averts calamities that would afflict (his) subjects ; who is the exponent of (the condition of being) the one (joint) habitation of wealth and learning ; whose valour is skilful in the enjoyment of the goddess of fortune of the compact ranks of (his) enemies ; (and) who possesses a spotless princely glory, acquired by valour -- the illustrious Mahasamanta Maharaja (DHARASENA) (II) a most devout worshipper of Mahesvara, being in goos health, issues a command to all his own (officers) Ayuktaka, Drangika, Mahattara, Chata, Bhata, Saulkika, Dhruvadhikarnika, Visayapati, Rajasthaniya, Uparika, Kumaramatya, Hastyasvarohas and others, according as they are concerned --

15. "Be it known to you, that, for the purpose of increasing the religious merit of my parents, and for own attainment of the desired reward in this world and in the next -- these are given by me, with libations of water in accordance with the rule of bhimi-cchidra, as gifts and to endure for the same time with the moon, the sun, the ocean, the rivers and the earth, two villages -- (one) MAHESVARADASENAKA, in the Aharani of HASTAVAPRA, and (the other) DEVABHADRIPALLIKA in the Sthali of DHARAKHETA -- accompanied by (the privileges of) Udranga, Uparikara, Vatabhuta-pratyaya, Dhanya-bhaga-bhoga-hiranya-deya, Utpadyamana-vistika, Dasaparadha and by the privilege that it is not to be meddled with by any of the king's people, for the purpose of providing for the articles -- flowers, incense, sandal-wood paste, light and oil and others -- of worship of the divine Buddhas, in the monastery of the venerable Bappa, built by Acarya Bhadanta Sthiramati in VALABHI, and for providing clothing, food, lodging and medicine in sickliness of the Sangha of the venerable Bhiksus, come from various quarters, and for the purpose of repairing the broken parts of monastery.

24. Wherefore, no one should behave so as to cause obstruction to the villages in enjoying it, cultivating it, causing it to be cultivated, or assigning it (to another) in accordance with the proper conditions of a grant to the good of the monastery.

And this our gift should be assented to and preserved by future good kings, born in our lineage or by others, bearing in mind that riches do not endure for ever, that the life of man is uncertain, and that the reward of a gift of land belongs in common (both to him who makes it and to him who continues it). And he shall become invested with (the guilt of) the five great sins, together with the minor sins, who may confiscate this (grant), or assent to its confiscation. And it has been said by the venerable Vyasa, the arranger of the Vedas :-

V. 1. The giver of land abides in heaven for sixty thousand years ; (but) the confiscator (of a grant) and he who assents (to an act of confiscation), shall dwell for the same number of years in hell. V. 2. The earth has been enjoyed by many kings commencing with Sagara ; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continues it) ; V. 3. Those who confiscate a grant of land, are born as black cobras, dwelling in the hollows of dried up trees in forests destitute of water. V. 4. He who confiscates land granted by himself or by others, incurs the sin of a killer of a hundred thousand cows. V. 5. The chattels, which have been made here into altars of religion by (previous) kings through fear of poverty, (are) like the remains of offerings (to gods) and like food that is vomited ; verily, what good man would take them back again ? V. 6. Who indeed having attained to the desirable riches of a king, the (very) abode of the goddess of wealth through having recourse to which (merit) (will leave it?). You should increase those very merits (by which you have attained kingdom) the beneficial course is, indeed, not to be abandoned.

This is the sign-manual of me, the Maharaja, the illustrious DHARASENA, The DUTAKA is SAMANTA SILADITYA. (This Charter) has been written by SKANDABHATA, the minister of Peace and War and the Chief Secretary. The second day of the dark half of Caitra of the year 269.

CAMBOJA INSCRIPTION OF THE SON OF BHAVAVARMAN

1. Victorious is god Siva (who wears the moon as an ornament), who bears on his head the Ganga whose waves had become curved because of the frowning of Uma and which is white like the garland of .....

2. There was an illustrious king named BHAVAVARMAN, lord of kings, who being difficult to be offended and yet high-souled was, as it were, another Meru which is difficult of access and contains large beasts.

3. Whose valour, being born in the Soma lineage as the Moon is born in the sea, somehow became resplendent always in battle as the lustre of the moon always does in the sea.

4. When he had kept under subjection the six internal enemies, which are difficult to curb and which, owing to their having no corporeal form, are beyond the range of the senses, it is needless to speak of (his conquest of) the external enemies.

5. He kept for war elephants whose trunks were always wet with the secretion of rut and who thus resembled him, as his hands were always wet with the water poured at the time of making gifts.

~~6x Hex whose lustre is not clouded by others~~

6. The martial spirit of him whose lustre is not clouded by others, was irresistible by his enemies as he marched out (for war). Not so unbearable is the lustre even of the sun rising in the autumn when its glow is not screened by the clouds.

7. The dust raised by his army assumed the appearance of powder on the cheeks of the wives of his enemies, though they had cast away their ornaments (in bereavement of their husbands).

8. The water in the moat around the city of his enemy was dried up like the mind of the enemy as if it were quaffed up by his soldiers like the Mara wine (?).

9. By whose lustre, which enveloped the city (of his enemy) with its refulgence, the ramparts were set on fire as it were once again (though they had been burnt already).

10. Having conquered the mountain kings, he extended his dominion so as to reach the sea-shores ; thereby he stretched as it were, the quarters by the host of his virtues and by his fame sung by the bards.

11. He violated the rules (or the boundaries of the territory) of the families of his enemies to such an extent that their bounds were also transgressed by his valorous deeds.

12. The earth girdled with ocean, which he had once conquered by force, was reconquered by him through his quality of forgiveness when he was the overlord.

13. Attracted by his majesty, other kings, though unconquered in battle, bow to his lotus-feet, with the tribute of their royalty.

14. Thinking that this whole earth was was already conquered by another, he does not rest till he has conquered her up to the shores of the ocean.

15. By accumulating sixteen digits the moon attains fulness. But he is never puffed up even after acquiring countless arts.

16. It is a maxim of the wise that nobody possesses all the qualities. But he has shown this to be wrong without speaking a word himself.

17. That great king had a son who pleased the people like the new moon by his qualities, beauty and other virtues.

18. The rays of the jewels in the crests of other kings get coloured by being reflected in the nails of his feet (in the course of bowing) but there is no anger (raga) in the least in his mind.

19. When the king had gone to the abode of Siva (i.e. died) and when he (his son) had ascended the throne, the people shed tears simultaneously of grief and joy (at the death of the former and accession of the latter).

20. The sun attains ascendance after the agitation caused by the dispersion of darkness. But he got the ambit of the earth peacefully and without any hindrance.

21. When he was ready to take up the responsibility of the kingdom in his young years, it appeared as if Kumara (Siva's son) had assumed the command of the army of the gods (Maruts).

22. There was a servant of the two kings, who was (found) pure in spite of temptations, who being a fit man was pleased (by them) with honours, gifts and implicit trust.

23, 24. He got through the favour of both the masters a carriage made of gold having an umbrella which was clean and the inside of which was variegated and the high top of which was made of gold and which was drawn by elephants and horses ; he also got much wealth consisting of golden pots and other things.

25. He never got anything that was not enjoyed by his masters -- be it food, garments, carriage or ornaments.

26. He desired to earn great and lasting glory for the cause of his master at the cost of his fragile and paltry life nourished by the sustenance provided by his father.

27. Though closely embraced by Laksmi (Fortune), he, being accustomed to forgiveness and tranquillity, leads the life of sages with a force of habit acquired in early life.

28. Though he had displayed bravery on the battlefield and in renunciation, his trepidation from dishonour and crookedness is flagrant.

29. By pleasing those that are indifferent (?) and by winning over his enemies, he made both the parties accept his friendship because of his rich qualities.

30. Dharma, with one of his feet broken by the powerful Kali, taking his support like that of a big pillar, stood firm as if he had four feet.

31. He treated with contempt the splendour of his body, thinking it to be transient, but he highly valued the glory that arose from good reputation and piety and was permanent.

32. The lord of UGRAPURA installed here with great devotion this lingam of Isvara (Siva) under the name of Sri Bhadresvara.

33. Let the sages who worship the god exercise full authority over all commodities worthy of gifts, such as slaves, kine, fields, gold, etc.

34. The brothers, sons and relatives of the donor should not enjoy or exercise authority over the property assigned to the god.

35. The people who wish to seize what has been granted by the d donor with devotion to this god, will go to hell for ever.

BANSKHERA COPPER-PLATE INSCRIPTION OF HARSHA

Om. Success. From the victorious military camp stationed at VARDHAMANAKOTI, possessing large boats, elephants and horses ((this Charter is issued). (There was) the illustrious Maharaja NARAVARDHANA. His son, who meditated on his feet and who was begotten on VAJRINIDEVI, (was) Maharaja RAJYAVARDHANA, a great devotee of the Sun. His son, who meditated on his feet and who was born of APSARODEVI, (was) Maharaja ADITYAVARDHANA, a great devotee of the Sun. His son, who meditated on his feet and was born of MAHASENAGUPTADEVI, (was) Parama-bhattaraka, Maharajadhiraja PRABHAKARAVARDHANA, a great devotee of the Sun, whose fame had crossed the four oceans, who subjected other kings by means of his valour or love, whose power (army) was used in regulating (the system of) castes and stages of life (varnasrama), who like the sun (having only one wheel in the form of the year) removed the sufferings of the subjects (or beings). His son, who meditated on his feet and who was born of YASOMATIDEVI, having unsullied glory, (was) Parama-bhattaraka Maharajadhiraja RAJYAVARDHANA, a great devotee of Sugata (Buddha) and who like Sugata was wholly given to doing good to others, who had covered the whole circle of the earth by the canopy of his pure fame, who contained in himself the essence of the eight guardians of the quarters -- Kubera, Varuna, Indra and others --, who satisfied the hearts of the supplicants by granting plenty of wealth and lands acquired by right ways (and) who excelled the lives of the kings who preceded him.

V. 1. Who, having repulsed in the battle the kings like Sri DEVAGUPTA, brought them all simultaneously under control like bad horses with the lash of a whip, and, uprooting the enemies, conquering the earth and doing what was beneficial to the people, laid down his life in the persistent pursuit of truth in the house of the enemy.

His younger brother, the illustrious Parama-bhattaraka Maharajadhiraja HARSA, a great devotee of Mahesvara, who meditated on his feet, and who like Mahesvara showed compassion towards all beings, issues commands to Mahasamanta, Maharaja, Dussadha,

Sadhanika, Pramata, Rajasthaniya, Kumaramatya, Uparika, Visaya-pati, Bhata, Cata, servants and others and the inhabitants that had assembled at MARKATASAGARA, situated in the western 'pathaka' and the ANGADIYA 'visaya' in the AHICCHATRA 'bhukti' --

"Be it known to you, that, for the purpose of increasing the religious merit of my father, Parama-bhattaraka Maharajadhiraja PRABHAKARAVARDHANA, of my mother the queen Bhattarika Mahadevi YASOMATIDEVI, and of my revered elder brother, Parama-bhattaraka Maharajadhiraja RAJYAVARDHANA, there is granted by me the above-mentioned village, as far as its own boundaries and, as an agra-hara according to the rule of the 'complete gift' (pratigraha) and of bhumicchidra, to endure for the same time with the moon, the sun, and the earth, to be enjoyed (lit. to be passed to) by sons and sons' sons and accompanied with the privileges of Udranga, to be free from all taxes from the royal family, and to be excused from all (other) taxes and (quite) separated from the visaya, to the Brahmanas Balacandra and Bhadrasvamin of Bharadvaja gotra and Bahvrca Chandoga sakha. Knowing this, you should agree to this, and the inhabitants with due obedience to our command should hand over to these two (Brahmanas) the dues derived in the usual way from the weighing, surveying, shares, the taxes on the enjoyment and gold, etc. They should, moreover, serve and honour them.

This gift should be assented to by those who follow the noble course of our family and also by pthers. Charity and the protection of the glory of others (is the) reward of the goddess of wealth, fickle like the lightning or the bubble in water. Men (lit. crea-tures) should do what is beneficial by actions, mind and speech. This unequalled (way of) acquisition of Dharma is related by HARSA.

The Dutaka here is Mahapramata, Mahasamanta Skandagupta. This is engraved by Isvara, by the order of Mahaksapataladhikrta Maha-samanta Maharaja Bhanu. The first day of the dark half of Kartika of Sam. 22. This is the sign-manual of me, the illustrious Maha-rajadhiraja HARSA.

AIHOLE STONE INSCRIPTION OF PULIKESIN II

1. Victorious is the holy Jinendra -- he who is exempt from old age, death and birth -- in the sea of whose knowledge the whole world is comprised like an island.

2. And next, long victorious is the immeasurable, wde ocean of the Calukya family, which is the birth-place of jewels of men that are ornaments in the diadem of the earth.

3. And victorious for very long is Satyasraya, who is bestowing gifts and honours on the brave and on the learned, both together on either, observes not the rule of correspondency of numbers.

4. When many members of that family bent on conquest, applied to whom the title of Srivallabha (favourite of Royalty) had at last become appropriate, had passed away,

5. there was, of the CALUKYA lineage, a king named JAYASIMHA-VALLABHA, who in battle, where horses, soldiers and elephants, being bewildered fell down under the blows of hundreds of different weapons, and where thousands of frightful headless trunks and of the flashes of the rays of swords were dancing -- by his bravery made Fortune his own, even though she is suspected of fickleness.

6. His son was he who was named RANARAGA, of divine dignity, the one master of the earth, whose superhuman nature, even when he was asleep, people knew from the pre-eminence of his form.

7. His son was PULIKESIN, who, though endowed with moon's beauty, and though he was Srvallabha (favourite of Fortune), became the husband of VATAPIPURI.

8. Whose path in the pursuit of the three objects of life, the kings on earth even now are unable to follow ; and bathed by whom with the water of the purificatory rite, when he performed the horse-sacrifice, the earth beamed with splendour.

9. His son was KIRTIVARMAN, the night of doom to the NALAS, MAURYAS, and KADAMBAS, whose mind, although his thoughts kept aloof from others' wives, was attracted by the Fortune of his adversaries

10. Who, having secured the glory of victory by his valour in war, being a scent-elephant of a king, of great strength, at once completely broke down the multitude of the broad KADAMBA trees --

11. When his desire was bent on the domain of the lord of the gods (i.e. when he died), his younger brother MANGALESA became king, who by the sheets of dust of his army of horses, encamped on the shores of the eastern and western seas, stretched a canopy over the quarters.

12. Who, having dispelled the mass of darkness in the form of the elephants of the enemy, with hundreds of lamps in the form of swords emitting radiance, obtained in the house in the form of the battlefield, possession (in marriage) of the damsel in the form of the Fortune of the KALACURIS.

13. And again, when he was desirous of taking the ISLAND of R REVATI, his great army with many bright banners, which had ascended the ramparts, appeared as it was reflected in the water of the g great sea Like Varuna's forces, quickly come there at his command.

14. When his elder brother's son, named PULIKESIN, of a dignity like Nahusa's was coveted by Fortune, and finding his uncle to be jealous of him thereat, had formed the resolution to wander abroad as an exile.

15. That MANGALESA, whose great strengthbecame on all sides reduced by the application of the powers of good counsel and energy gathered by him (PULIKESIN) abandoned, together with the effort to secure the kingdom for his own son, both his vast kingdom and his life.

16. No sooner his sovereignty was overthrown than the whole w world which was enveloped in the darknessof enemies, received the shining dawn being as though overpowered by the rows of the lustre of his irresistible valour. When indeed does the sky go to be black like a swarm of bees with thundering clouds, in which flashes of lightning are dancing like banners, and the edges of which are c crushed when the violent wind (is blowing) ?

17. When, having found the opportunity, he who was named APPAYIKA and GOVINDA approached with their troops of elephants to conquer the country lying north of the BHAIMARATHI, the one in battle through his armies came to know the taste of fear ; while the other at once obtained there the fruit of the service rendered by him.

18. When he was reducing VANAVASI, which had for a girdle rows of geese sporting on the stage of the high waves of VARADA and which by its wealth rivalled the city of the gods, that fortress on land, having the surface of the earth all around covered with the great ocean of his army, seemed to the looker-on to be at once converted into a fortress in water.

19. Although in former days they had acquired happiness by renouncing the seven vices, the GANGA and ALUPA lords, being won over by his dignity, were always intoxicated by drinking the nectar of close attendance upon him.

20. In the KONKANAS by the impetuous waves of the forces directed by him, the rising wavelets of pools in the form of the MAURYAS were violently swept away.

21. When, radiant like the destroyer of cities (Siva or Indra), he was subduing PURI, the glory of the western sea, with hundreds of ships in appearance like an array of rutting elephants, the sky, dark blue like a fresh lotus and overspread with an army of thick clouds, resembled the sea, and the sea was like the sky.

22. Subdued by his splendour, the LATAS, MALAVAS and GURJARAS became as it were teachers of (the lesson of) the behaviour of feudatories, subdued by force.

23. HARSA, whose lotus-feet were covered with the rays of the jewels of the diadems of hosts of feudatories prosperous with untold wealth, was by him made to lose his mirth (harsa) in fear, having become loathsome with his rows of lordly elephants fallen in battle.

24. While he was ruling the earth with his vast armies, the neighbourhood of the VINDHYA, rich in the beauty of various sand-banks of the REVA, shone the more by the greatness of its own lustre having to be avoided by his elephants because, as it seemed, they by their bulk rivalled the mountains.

25. Almost equal to Indra, he by means of all the three powers, gathered by him according to rule, and by the collection of his qualities such as nobility of birth and others acquired the sovereignty over the three MAHARASTRAKAS comprising of nine and ninety thousand villages.

26. The KALINGAS. along with the KOSALAS, who were eminent

in the pursuit of the three objects of life because of the proper qualities of their householders, and who could effect the breaking of the pride of other kings, were made to evince signs of fear by (the power of) his army.

27. Hard pressed (pista) by him PISTAPURA became a fortress not difficult of access ; but strange to say the ways of Kali age to him were quite inaccessible.

28. Ravaged by him, the water of Kunala, the interior of which was covered with arrays of accoutred elephants coloured with the blood of men killed with various weapons, became like the cloud-covered sky in which the red evening twilight has risen.

29. With his six-fols forces, the hereditory troops and others, which raised hundreds of spotless chowries, flags, umbrellas, and darkness by dust, and who churned the enemy elated with the sentiments of heroism and energy, he made the lord of the PALLAVAS who had opposed the rise of his power have his valour concealed behind the ramparts of KANCIPURA, enveloped in the duat of his armies.

30. When straightaway he strove to conquer the Colas, the KAVERI, who has the excellent fish for her tremulous eyes, had her waters blocked by the causeway formed by his elephants whose rutting secretion was dripping down, and consequently avoided the contact with the ocean.

31. There he who was the hot-rayed sun to the hoar-frost in the form of the army of the PALLAVAS, caused great prosperity to the COLAS, KERALAS, and PANDYAS.

32. Whilehe, SATYASRAYA, endowed with the powers of energy, mastery and good counsel, having conquered all the quarters, having dismissed the kings full of honours, having done homage to gods. and Brahmanas, having entered the city of VATAPI, is ruling like one city, this earth which has the dark-blue waters of the surging seas for its moat.

33. When thirty and three thousand and five years joined with seven hundred years , have passed since the BHARATA WAR to now,

34. And fifty (and) six and five hundred years of the Saka kings also have gone by in the Kali age ;

35. This stone mansion of Jinendra, a mansion of every kind of greatness, has been caused to be built by the talented RAVIKIRTI

who has obtained the highest favour of that SATYASRAYA whose rule is bounded by the three oceans.

36. Of this eulogy and of this dwelling of the JINA, the teacher of the three worlds, the blessed RAVIKIRTI himself is the author and also the founder.

37. May that RAVIKIRTI be victorious, who full of discernment has made use of the abode of the JINA, firmly built of stone, for a new treatment of this theme, and who by his poetic skill has attained to the fame of Kalidasa and of BHARAVI.

UDAYAPUR STONE INSCRIPTION OF APARAJITA

1. May (the god) Hari protect you, for whom women of the cow-herds entertain a longing think thus -- Happy are in the world the celestial beautiful women who attain bliss, when a certain woman is touched in sport on her breast by his finger-nails, another by her hair being drawn, a third by falling at her feet as he was under the influence of passion and a fourth by embracing her neck.

2. May the strong arms (bar-like) of Sauri (Visnu) which act like the pillars in upholding the house of the three worlds, which are prepared for checking the force of the unfathomable waterflow in the form of the worldly existence, which are the axes capable of cutting the thick forest of trees in the form of the best of Asuras, puffed up with pride, which are like huge rocks in the ocean lasting (even) at the dissolution of the world, and which are used as a pleasure cushion by Laksmi.

3. There was a celebrated king named APARAJITA, born in the pure ocean of the GUHILA lineage, an ornament of the earth, resembling the round and pure Kaustubha jewel because of his pure conduct, who was paid homage with their foreheads by kings, who destroyed the arrogance of the wicked and vicious people and dispersed the dense darkness by his shining eyes.

4. He chose for his chief leader (i.e. the commander of his forces) the son of (a man named) Siva, the Maharaja VARAHASIMHA, whose store of strength was never diminished and who assiled the vile adversaries, as Indra had chosen for his general (god) Siva's son, Skanda, who power and arms are never broken and who rides a peacock (the enemy of serpents).

5. Whose fame surrounded by (high) qualities, though established (in other sense though firm by being bound with ropes) spreads itself and moves in quarters, which though sung (lit. taken) by people is free from diminution, and which though white has reddened (i.e. pleased the people on) the surface of the earth.

6. His loving housewife was one bearing the name YASOMATI, who was possessed of glory, who checked the mind from going astray. In modesty (or high righteous conduct or wisdom) she resembled (lit. became) Arundhati.

7. The goddess of Fortune (Laksmi) is a harlot ; Gauri is attached to Sthanu (immovable) and Rati is overcome with the grief of widowhood (at the death of her husband Cupid). (Thus) the lady (YASOMATI) being incomparable in the three worlds stood in the fore-front of matrons.

8. Seeing the goddess of wealth (as fickle) as the twinkling of her own eye, youth and wealth as unsteady as the coloured interval part of a very small wave, she built a firm temple of the god Visnu (enemy of Kaitabha) which would (enable her to) cross the ocean of the worldly existence, full of crocodiles in the form of evil passions.

9. The temple of the god Visnu (enemy of the demon Naraka) was built in that season in which autumnal winds bearing drops of water blow high, which throw around the rows of clouds, which shake off the plumage of the peacocks dancing with a low tone under the influence of passion, which (winds) open out the pointed blades of the ketaka trees darkened with the pollen coming out of the burst capsules.

10. May the famous temple of (the god) Sauri which is attended to by saluting Brahmanas, who have observed their vows, last so long as the sun's horse having high colours hurt by the points of their hoofs the clouds, the enclosed seas with their unequalled waters do not sweep over the surface of the earth, the regions of Meru mountain resorted to by the celestial beings and fragrant with the blossoms of the Nameru trees.

11. (This) mockery of a poem was composed by (a man) named Damodara, the son of Brahmacarin and the grandson of Damodara.

12. This preceding eulogy was engraved in a clear way with beautiful letters by young Yasobhata, son of Vatsa and grandson of Ajita.

13. The consecration ceremony of Vasudeva (was performed) on the fifth of the bright half of Margasirsa in the year seven hundred increased by eighteen.

Obeisance to Vasudeva !

EPIGRAPHY

Epigraphy, the science of deciphering and interpreting ancient writings, is at once the soundest and most eloquent part of archaeology which, for its function of revealing a nation's past through antiquarian remains, divides itself into various compartments, each requiring an expert treatment. Epigraphy, again, is not a mere linguist's job. An epigraphist has not only to master different old scripts, but has also very often to grapple with terms and phrases to understand which the current dictionaries and grammars prove of no avail. Besides, he is occasionally called upon to deal with an epigraph which happens to be composed in a now defunct language, not to speak of its strange script -- a real hard nut to crack, a trial of his patience and perseverance!

A distinction is usually made between an epigraph and a manuscript. Commonly speaking, an epigraph is engraved on metal, stone or some other hard material, while a manuscript is written on paper, bark, leaf, or the like. But the real distinction lies in the fact that a manuscript is a copy, may be a hundredth copy in succession, of the original, whereas an epigraph is an old writing in the original itself. That is why the ancient documents, written in ink on wooden tablets, pieces of leather, birch-bark, etc., exhumed along with other antiquities from the sandy deserts of Chinese Turkistan, rank as inscriptions and not as mere manuscripts. Manuscripts, however old, normally remain outside the pale of epigraphy.

In India, epigraphy has proved the mainstay for the reconstruction of our past history. Our literary and traditional sources, though plentiful, are not always dependable, because they contain more fiction than facts. Of annals or chronicles we have very little. These defects are made good by epigraphy. And we are lucky inasmuch as the stock of our epigraphical material is almost inexhaustible. The number of inscriptions already discovered runs into many thousands. This wealth is constantly increasing by the addition of hundreds of fresh discoveries

CANDRAGUPTA II

FAMILY : Candragupta was the son of SG and Datta or Dattadevi (Mathura insc. & Bilsad insc of KG I). As known from the Bhitari and Behara inscs. of SkG, she was the Mahadevi. CG II had two wives, Dhruvadevi and Kuberanaga. Dhruvadevi was the Chief Queen and the mother of KG. But one of the seals found at Basarh (Vaisali) describes her as the mother of Maharaja Sri Govindagupta. This shows that CG had two sons known definitely.

The second quenn Kuberanaga belonged to the Naga family and had a daughter named Prabhavatigupta who was married to Rudrasena II of the Vakataka family. These matrimonial alliances with the Nagas and Vakatakas were contracted with political motives. The Nagas were very powerful at that time, and the Vakatakas could be of much service or disservice to him owing to their geographical position in his conflicts with the Western Ksatrapas. It may also be interesting to note that certain mediaeval chiefs of the Kanarese country claimed their descent from Candragupta II.

CONDITIONS : The progressive campaigns undertaken by SG must have created enemies, who were on the look out for a chance to overthrow the Gupta yoke. Before coming to the throne, CG had to face the frontier states who started making violations. As shown by the Ramagupta episode, CG's most violent enemies were the Sakas in the west.

ACHIEVEMENTS : About the achievements of CG nothing is known direc directly from the inscs. The inscriptions only show that CG began his career peacefully and devoted his time in consolidating his empire on a firmer basis. If we accept his identification with Candra of Mehrauli Iron Pill. Insc., we can give exact details of his conquests. But there are many difficulties in the way of this identification, though it is now generally accepted.

The most important achievement of CG was the conquest of western Malava and Surastra. This conquest is nowhere mentioned in his inscs., but this can be inferred from the findspots of his coins and inscs. Ramagupta legend shows that he killed

Sakapati, murdered his brother Ramagupta also and married his widow. East Malava must have been the base of CG's operations against the Saka king in western India. In an insc. at Udayagiri in E. Malava, we are told that CG came to that place in pursuit of his ambition of world conquest (krtsna-prthvi-jayarthena). With him came his minister Virasena, known also as Saba, who hailed from Pataliputra. Another insc. from Udayagiri shows that a Sanakanika chief acknowledged CG'S suzerainty. An insc. at Sanci, dated GE 93, shows that CG's lordship was well established in that region which was administered by his officer called Amrakarddava. This officer was known for his 'victories in many battles which he fought for the king.' In these expeditions CG must have received great help from the Vakatakas.

Actual conquest of these Saka territories is proved by CG's coins. The last date of the Saka coins is 388 A.D. The earliest date of CG's coin is 409 + (?), i.e., not earlier than A.D. 409. These coins are modelled after the coins of the Sakas. Only the figure of the Caitya is replaced by Garuda.

ORDER OF SUCCESSION AFTER KUMARAGUPTA I

The order of succession after the death of Kumaragupta I cannot be determined with certainty, as there are conflicting records which have confused the issue. From the inscriptions and dates of Skandagupta, it appears that he was the son and the immediate successor of KG I. But on a seal of KG II or III, discovered at Bhitari (Dist. Ghazipur, about 30 miles from Banaras), it is mentioned that Purugupta was also the son of KG I, born of Anantadevi, the chief queen. The words 'tat-padanudhyata' associated with the name of Purugupta have led some scholars to believe that he was the son of as well as the immediate successor of KG I. But this does not appear to be the correct view., because the last date for KG I and the earliest date for SkG (Jun. R. INSC.) is GE 136 = 455 A.D.

To tide over this difficulty, some scholars like Majumdar have suggested the identity of SkG with PG. But this is not possible because we do not find two names of the same sovereign on Gupta coins. Others have propounded the theory that after the death of KG I, the Gupta empire was divided between the two brothers SkG and PG, the former getting the western and the latter the eastern portion of it. This theory, too, cannot hold ground for the following reasons :-

(a) The coins and records of SKG and PG and his successors are found in all parts of the country and at the same places (e.g. Bhitari).

(b) The records of SkG are found at Bhitari which is in east India.

(c) The distribution of SkG's inscriptions shows that Magadha was included in his territory. For instance we have his insc. in Bihara, a town in Patna Diatt. -- an ancient monastery town of Udayagiri.

(d) We cannot presume that PG was content with the smaller portion of the empire than that going to the share of SkG.

The only possibility is that SkG might have died without an issue, and after his death the throne passed on to his

brother PG, who was younger to him.

When in 1889 Bhitari Seal of KG (II or III ?) was discovered, the matter was quite simple, for we knew of only one KG after SkG. This seal gives the genealogy as follows :

Purugupta
(son) Narasimhagupta
(son) Kumaragupta

Thus the list of succession after KG I was as follows :

Kumaragupta

Skandagupta | Purugupta
Narasimhagupta
Kumaragupta
(of Bhitari Seal)

But in 1914, the discovery of Sarnath Insc. of Kumaragupta, dated GE 154, made the matter more complicated, for no genealogy was given. Now the question arose as to who was this KG. Some suggested that the KG of Sarnath insc. might be the son and immediate successor of SkG. According to them the interval between the last known date (GE 148) of SkG and the date (GE 154) of this KG is of 6 years only. So it appears that this KG succeeded SkG. After KG's death, assuming him to be issueless, Purugupta and his successors came to the throne one after the other. But this view is untenable, for there is no evidence to prove it.

Dr. Panna Lal is of the view that KG of Bhitari seal and of Sarnath insc. were identical, for which he adduces the following arguments :-

(a) We know definitely that SkG and PG were brothers and were the sons of KG I. SkG was the immediate successor of KG I. So, after the death of SkG, who might have died issueless, PG naturally succeeded him. From Sarnath we also found an insc. of Budhagupta, without genealogy but with the date GE 157 (A.D. 476). The date of KG of Sarnath insc. is GE 154 = A.D. 473. From this it appears that KG of Sar. Insc. was the predecessor of Budhagupta. BG is assumed to be the son of KG of the Bhitari seal. Thus, acc. to Panna Lal,

I.C.S., Kumaragupta of Bhitari seal ans Sarnath Insc. were identical.

(b) There are two kinds of coins of KG, one being lighter of 124/.6 grains (dinara) and the other heavier of 148.6 grains (suvarna). According to him dinaras are pre-SkG and suvarnas post-SkG. These coins are very few in number and, therefore, could not be of more than one KG. So KGs on both types of coins are identical. Budhagupta of Sarnath insc., where no genealogy is given, is assumed to be the son of KG of Bhitari seal and Sarnath insc., and is also regarded as his immediate successor. Thus, acc. to Panna Lal the order of succession is as follows :

Kumaragupta I

(son) Skandagupta

(son) Purugupta

(son) Narasimhagupta

(son) Kumaragupta (GE 154)
(of Bhitari s & Sar. Ins.)

(son) Budhagupta (157-176)

The only difficulty in assuming this sort of succession is that the interval between the last known date of SkG (GE 148) and date of Budhagupta (GE 157) is of only 8 or 9 years. In this short period we have to include three rulers, PG, NG and KG II. But if we cast a glance on the long periods of reigns of the predecessors of SkG, we come to the conclusion that when SkG died, Purugupta was of ripe old age. So naturally the reigns of PG and his successors would have been of comparatively short periods. We have such examples in more recent times of the successors of Aurangzeb and of Queen Victoria(who ruled for long periods). So this objection has no value.

But later on the following discoveries complicated the matter again :-

(a) Gunaighara Copper-plate insc. of Vainyagupta, GE 188=507 A.D.

(b) Nalanda Clay Seal of Budhagupta, son of Purugupta.

(c) Nalanda Clay Seal of Visnugupta, son of Kumaragupta.

(d) Eran Stone Pillar insc. of the time of Bhanugupta, GE 191.

From these discoveries we come to know that Budhagupta (GE 157) is not the son of KG of Bhitari seal as was assumed,

but of Purugupta. Thus Budhagupta and Narasimhagupta were brothers. Secondly, the son of Kumaragupta who is identified with KG of Bhitari seal, is Visnugupta. Now the order of succession would seem to be :-

Kumaragupta I

(son) Skandagupta

(son) Purugupta

(son) Narasimhagupta

(son) Kumaragupta (GE 154)
(of Bhitari s & Sar. Ins.)

(son) Visnugupta

(grand-uncle) Budhagupta (GE 157-176)

But this order is untenable. For, here we find a curious phenomenon of grand-uncle coming to the throne after the grand-nephew, which is impossible. Secondly, we have to accommodate 4 kings instead of 3 in a short period of 8 or 9 years.

Now, as Budhagupta and Narasimhagupta are known to be the two sons of Purugupta, scholars have placed Budhagupta's reign after PG, and according to them, next follows the reign of NG. Thus, the order of succession after PG would be as follows :-

Purugupta

Budhagupta (GE 157)

Narasimhagupta

(son) Kumaragupta

(son) Visnugupta

Now the difficulty arises as to the identification of KG of Bhitari and Nalanda seals and that of Sarnath Insc. The date of Budhagupta is 157 GE. The result deduced from these dates is that KG of Sarnath insc. preceded Budhagupta. But where to place him ? Scholars have tried to get over this difficulty by assuming this KG to be the third son of PG and placing his reigning period after PG. Thus a new order of succession is formed as follows :-

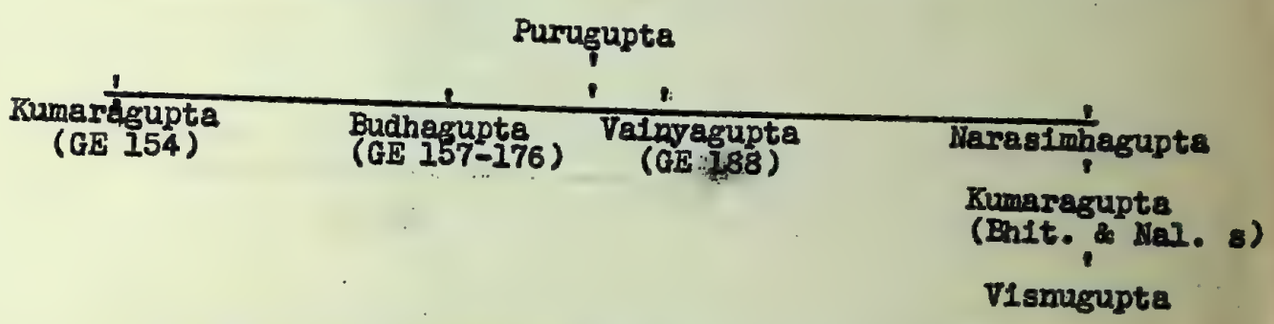
Purugupta

Kumaragupta (GE 154)
(of Sarnath Insc.)

Budhagupta
(GE 157)

Narasimhagupta
Kumaragupta (Seals)
Visnugupta

Now we are left with two kings, viz., Vainyagupta (GE 188) and Bhanugupta (GE 191). The difference between their dates is only of 3 years. Thus, these two kings were very close to each other. It is also possible that Bhanugupta was the son of Vainyagupta. Now as regards their place in the Gupta genealogy, there are two possibilities. One is proposed by Majumdar, who assumes that Vainyagupta (GE 188) was also one of the sons of Purugupta, and thus he places him after Budhagupta (GE 176). Otherwise, acc. to him (188 - 176 = 12) twelve years would be too short a period for 4 or 5 kings. Majumdar's genealogy for the Guptas would be as follows :-



As regards Bhanugupta (GE 191), he may also be regarded as the 5th son of PG and placed after Vainyagupta. With respect to Purugupta being the father of Vainyagupta, Majumdar is of the view that in his inscriptions there is a trace of the matra 'u' in the name of his father, which he takes to be indicative of Purugupta. But the 'u' matra is also found in the names of Budha-, Bhanu-, and Visnu-gupta. According to Majumdar Bhanu being the father of Vainya is out of question, for he is later than him. Visnu is at least third in succession from the time of Budhagupta. If we assume Visnu- to be the father of Vainya-, we get an interval of 12 years for three kings, i.e., an average of 4 years for each, which acc. to Majumdar is too small. Thus he thinks PG to be the father of Vainyagupta.

This view of Majumdar is not tenable for, --

(a) Matra of 'u' is present in Puru, Budha and Visnu. The argument that an average reign of 4 years for NG, KG and Visnu- is too small cannot be used to deny Visnugupta being the father of Vainya, for there is possibility of such short reigns.

(b) According to Majumdar, we shall have to assume 4 or 5 sons of PG, who succeeded one after the other. This may be for the reason that all the brothers of Narasimha died without any

issue, or the practice that the throne may pass from brother to brother and from the last brother to the eldest son of the of elder brother might have been adopted. This practice also prevailed among the Maitrakas. With this assumption the date of Narasimhagupta comes to be GE 191 = A.D. 510, which is near to the Huna ruler Mihirakula in India. Contemporaneity of Narasimhagupta Baladitya and Mihirakula is supported by Yuan Chwang's remark that near about A.D. 520 a severe battle between Baladitya and Mihirakula took place. But according to this Visnugupta would be the last ruler. The reign of KG of Bhitari seal and Visnugupta might have lasted from 20 to 30 years, i.e., up to 530 or 540 A.D. Or if we curtail the period to even 10 or 12 years, we get A.D. 520 or 522, which is not possible. Visnugupta could not have ruled up to this time.

(c) Another difficulty is with regard to the Later Guptas of Magadha. Their genealogy (Aphsad Ins. No. 42) is as follows :

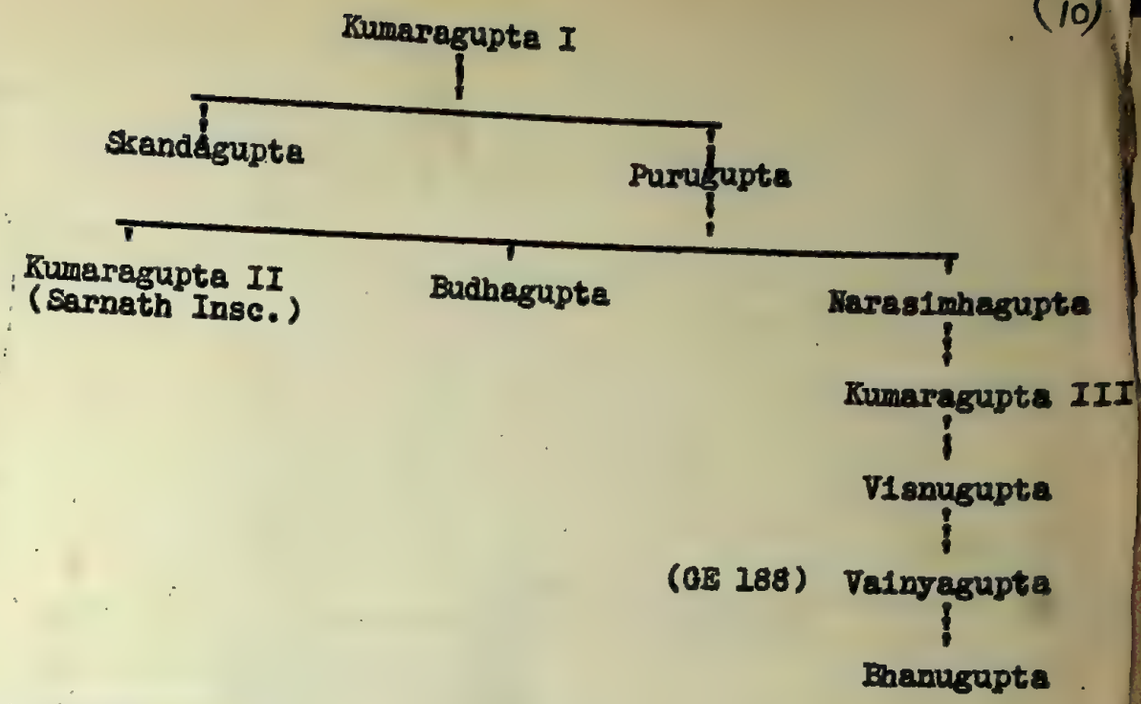
Krsnagupta (c. A.D.514)
|
Harsagupta
|
Jivitagupta
|
Kumaragupta (clash with Maukhari Isanavarman, A.D. 554)

Allowing a period of 10 or 15 years of average rule to each of them, we arrive at a period ranging from about 500 to 514 A.D. for Krsnagupta. It is, therefore, not possible for Visnugupta to be ruling at that time. In order, therefore, to remove these clashes of the reigns of Visnugupta on the one hand and Mihirakula and Krsnagupta on the other, we may assume that Vainyagupta was not the son of Purugupta, but of Visnugupta, and that Bhanugupta was the son of Vainyagupta. In that way the order of succession would be as follows, and would avoid all clashes :

P. T. O.

Kumaragupta I

Skandagupta | Budhagupta | Narasimhagupta
|
Kumaragupta III (Bhitari seal)
Visnugupta
Vainyagupta
Bhānugupta



Points to remember :-

1. Bhitari seal of Kumaragupta.
2. Sarnath Insc. of Kumaragupta, GE 154.
3. Inscriptions of Budhagupta, GE 157-176.
4. Gunaighara Insc. of Vainyagupta, GE 188.
5. Nalanda Insc. of Visnugupta s/o Kumaragupta.
6. Nalanda Insc. of Budhagupta s/o Purugupta.
7. Nalanda Insc. of Bhanugupta, GE 191.

MAITRAKAS OF VALABHI

SOURCE : Maitrakas are known only from their inscriptions. In one of their record we have the expression : "Prasabha-pranat=amitranam Maitrakanam atula-bala-sapatna-mandalabhoga-samsakta-samprahara-sata-labdha-pratapah ..... Bhatarkkah.' Some scholars have interpreted it as 'atulam balam yesam te atula-balah, te sapatnah, tesam prasabha-pranat=amitranam Maitrakanam mandalabhogah, tasmin samsakta-samprahara-satena labdhah pratapah yena sa Bhatarkkah.' Interpreting in this way, they try to prove that Bhatarkka overthrew his enemies who were Maitrakas. To support this view, Kielhorn said that there is no word like kule or vamse to connect Maitrakanam with Bhatarkkah. Therefore Maitrakanam should be taken with sapatnanam.

REFUTATION : (i) A bahu-vrihi compound cannot be interpreted in this manner. (ii) Words like kule or vamse are not essential to connect Maitrakanam with Bhatarkkah, for in Vakataka dynasty records we have the use of the expression 'Vakatakanam' in the sense of 'in the family of Vakatakas.' Therefore Maitrakanam also means 'in the family of Maitrakas.' Thus Maitrakanam Bhatarkkah means Maitrakanam vamse Bhatarkkah.

HISTORY : Many European and Indian scholars have regarded Maitrakas to be of foreign origin. It has been argued that the term Maitraka is connected with 'Mitra' of ancient Persian, and to 'Mihira' of middle Persian. Further it is suggested that these correspond to 'Meras'. These Meras or Mihiras were foreign sun-worshippers. They are said to have entered India along with the Hunas or Gurjaras in about the middle of the 5th cent. A.D. Against this view the following points be noted:

(i) No doubt the word 'Mihira' is foreign as is seen in the name of Huna king Mihirakula. This also is true that the word means 'sun' in Persian language. But from the records of the Maitrakas we find that except one, viz., Maharaja Dharapatta who was a devotee of the Sun, all kings were the worshippers of Siva, and were styled as 'Parama-Mahesvara.'

(ii) The official seal of the Maitrakas bears the emblem

of the Bull of Siva.

(iii) From the very commencement of the dynasty, i.e., from the time of Bhatarkka, the names of all the rulers are purely Indian and Sanskritic. No foreign dynasty adopted the Indian names from the time of their first establishment in India. For instance, Toramana, Mihirakula ; Kaniska, Huviska.

(iv) Indian tradition makes a specific mention of foreign tribes, but there is no mention of Maitrakas or Mihiras among them. Hence they were not foreign rulers.

(v) Like 'Kausalaka', 'Kautturaka' of the API, Maitraka may be derived from a place called 'Mitra', but there is no such place anywhere in India. Sanskrit Dictionary gives the meaning of the word as 'royal bard.' In Manusmrti we have the term 'Maitreyaka' as the name of a degraded tribe whose profession was to sing praises and announce the approach of dawn by ringing bells. If this could be identical with the term Maitraka, then we could take these people to be singing bards and can say that originally the ancestors of Bhatārkka were bards of the Guptas, and later on rose to, prominence and were appointed to high offices.

ESTABLISHMENT OF POWER : But now the question arises as to how did they come to acquire royal power. According to one view, Maitrakas established their dominion in defiance of the Guptas in Valabhi when the central power was on the decline. But this does not appear to a sound view, for the third ruler Dronasimha of this dynasty describes himself as one whose annointment to the throne was done by the imperial lord himself who was the sole lord of the earth ;'Akhila-bhuvana-mandalaika-svamina parama-svamina svayam upahita-rajyabhisekah.' This shows that he attained the position through peaceful means and with the very consent of their imperial lord.

DATE : Maitraka records range from GE 183 to 447 (A.D. 502 to 766). Dronasimha (A.D. 502) was the third ruler. Allowing an average of 20 years to his two predecessors, we get about A.D. 462 as the beginning of the dynasty, falling very close

to the last years of the reign of Skandagupta.

WHO WAS THEIR IMPERIAL LORD ? Three possibilities, viz., Hunas, Guptas and Yasodharman.

(a) Hunas : (i) The use of Gupta era in the territory which passed into the hands of the Hunas was given up, as is shown by the inscription of Matrvismu, Dhanyavismu engraved in the time of Gupta reign bearing the date GE 165, but another Eran St. Boar Insc. of the same Dhanyavismu is not dated in GE but the regnal year of Toramana. Gwalior insc. of Mihirakula is dated in the 15th regnal year. On the other hand, the Maitraka records are dated in GE. Thus the Hunas could not have been their imperial lords.

(ii) Secondly, Eran Insc. of Goparaja, dated GE 191 = A.D. 510, mentions a battle in which Goparaja was killed. This was probably a battle against the Hunas. Thus we know that in A.D. 510 Guptas were ruling over Eran.

(Note : For Guptas & YD see the other bound note-book.)

CAPITAL : Provincial capital of Surastra in the days of the Guptas was Junagadh, but in the days of Maitrakas, it was shifted to Valabhi (modern Wala in Bhavanagar Dist.). It appears that on account of frequent dangers of flood, the town of Girinagara was not safe. So the capital was shifted to another place. Valabhi literally means 'a raised ground, or a second storey'. This shows that the new place for the capital was chosen and perhaps named also for its being on a higher level and well beyond the range of floods.

RULERS OF THE DYNASTY : 1. Bhatarkka (Senapati) was the founder. 2. He was succeeded by his son Dharasena I. His title was also 'Senapati.' 3. Dronasimha, the second son of Bhatarkka, who bore the title of a feudatory king 'maharaja.' 4. Dronasimha was succeeded by his younger brother Dhruvasena I, bearing the titles 'maharaja' and 'maha-samanta'. His date is GE 207 or A.D. 526. 5. He was followed by his younger brother Dharapatta styled as maharaja. He was a devotee of the sun. 6. He was succeeded by Guhasena, his son, bearing the title of Maharaja. He made a large number of village-

grants. One of these records gives us the information of the existence of a library in a Buddhist monastery. Guhasena seems to have made no distinction in distributing his patronage among the Buddhists and the Brahmanas. He is generally styled as 'parama-Mahesvara', but in one of his records he is styled as 'paramaupasaka', which may be due to his tolerance. 7. He was succeeded by his son Dharasena II (GE 252-270). In one of his copper-plate grants he is given the title of 'maharajadhi-raja,' showing that by this time the Maitrakas had risen to imperial status. 8. He was succeeded by his son Siladitya I (GE 286-290). He was practically the contemporary of Harsa. A Siladitya Dharmaditya is mentioned by Yuan Chwang. Acc. to him, he was a very kind-hearted, compassionate and pious king. Thus, he was well known. But Yuan Chwang places him some 60 years before this time and calls him as the king of Mo-lo-po identified with Malabhakta, a village in Gujarat. No satis-factory/explanation as to why Siladitya is described as a ruler of a district is given. So, either the identification of Mo-lo-po or of Siladitya Dharmaditya is wrong. 9. He was succeeded by his brother Kharagraha I. Acc. to the insc. of Dhruvasena II, (GE 310== A.D. 629) Kharagraha is described as the younger brother of Siladitya, whereas in Alina plates of Siladitya VII, he is described as his son. Possibly the Alina plates may be wrong, owing to its being very late. 10. He was succeeded by his elder son Dharasena III, who in turn was succeeded by 11. his younger brother Dhruvasena II (GE 310). He bore the title of Baladitya, had a struggle with Harsa, king of Kanauj, was defeated and fled away and took shelter with king Datta II. In the copper-plate grant of King Datta II, discovered at Navasari, it is stated that he gave shelter to the ruler of Valabhi who had been defeated by Paramesvara Sri Harsadeva. The name of this monarch is given as Tu-lo-po-ta by Yuan Chwang (=Dhruvabhatta). After defeat he made peace with Harsa and got back his throne and also Harsa's daughter in marriage. From his copper-plate grants we know that Dhruvasena extended his dominions by annexing Malava. 12. Next came his son

Dharasena IV (GE 326-330 = A.D. 645-649) . These were the closing years of Harsa. He is styled as 'parama-Mahesvara-maharajadhiraja' and 'cakravartin', which shows an independent status of the Maitrakas. The assumption of imperial titles shows that they must have extended their ancestral territory. From Bharukaccha one of his copper-plate grants has been found showing that his territory extended right up to modern Gharoch (Garhoch). He was a patron of poets and in all likelihood it is he whom the poet Bhatti refers, though without mentioning the name of his father. 13. From here the throne reverts to a son of Siladitya I, Devabhatta Siladitya, described as 'pitamaha-bhratr-suta' with reference to Dharasena IV. So, Devabhatta must have been a very old man. No grants of Devabhatta are known, showing that he did not rule for a long time. 14. Next came his son Dhruvasena III, of whom we possess no record. 15. He was succeeded by his younger brother Kharagraha II (GE 337). He issued some grants. In the inscriptions he is styled as Dharmaditya. 16. He was followed by his younger brother Siladitya II, of whom no records are available. From his time onwards, the throne passed from father to son. 17. His son Siladitya III, who succeeded him, was styled as 'parama-bhattaraka,' (GE 352). 18. Next came his son Siladitya IV (GE 372=691 A.D.). During his reign the kingdom of Valabhi was engaged in a war with the feudatory Gurjara of Bharukaccha. The way in which reference to this war is made in the inscs. of Gurjara rulers at Bharukaccha, shows that the Gurjaras were none the worse for it. 19. He was succeeded by his son Siladitya V (GE 403). 20. Next came his son Siladitya VI (GE 441=760 A.D.). No events of his reign are known. 20. He was followed by his son Siladitya VII (GE 447). He was the last ruler of this dynasty.

Thus it appears that the kingdom of the Maitrakas disappeared some time in the 3rd quarter of the 8th cent. No definite information is available as to how it perished. But acc. to a tradition current in the time of Alberuni, we are

told that a citizen of Valabhi who had been maltreated by the king, invited the enemy from the neighbouring country to attack Valabhi. At night, he opened the gates and the soldiers of the enemy entered the city.

The neighbouring country must have been the Arabs of Sindh, which came into their hands in the 8th cent. Therefore it is not unlikely that the Muslims availed of the overtures made from Valabhi. The city appears to have been razed to the ground. Nothing of it is left except the ruins which are spread over a vast area.

Q. What is the historical importance of the verse :

"Aryo h-ity upaguhya bhava-pisunair ..... ?"

Ans. Unfortunately, this is the only verse in the inscription which can be restored more or less completely. Dr. B.C. Chhabra has suggested certain emendations in the readings given in the Fleet's Volume of Gupta Inscriptions. For 'Aryo hity upaguhya', he suggests 'Ehy ehity upaguhya'. ~~as he considers that the use of the word 'arya' by a father for his son is not appropriate. But the construction does not put the word in the mouth of the father.~~ The word 'Arya' is used by the poet to give the reason for the father's choice. Besides, the word 'arya' suits the context better than the ~~unpoetic and uncouth~~ bald expression 'ehy ehi.' Moreover, it is difficult to make out the letter 'e' in the beginning of the verse. The damaged letter looks more like 'ā' than anything else. The other emendation of Dr. Chhabra, viz., 'tvam' for 'evam' in the expression 'pahy evam urvvim iti' is certainly better and, therefore, readily acceptable.

It is, thus, reasonable to conclude that Samudragupta had made a very favourable impression on his father's mind by his virtuous and unimpeachable conduct during the tenure of some sort of administrative office which he might have been assigned to hold under his father. This fact is further corroborated by the expressions 'bhakti-naya-vikkrama-tositena' 'raja-sabda-vibhavair abhisecanadyaih,' and 'parama-tusti-puraskrtena,' occuring in lines 13-15 in Eran Stone Insc. of SG (No. 2).

Further, the expression 'sabhyesucchvasitesu' in this verse shows that the courtiers of the king were satisfied at SG's choice as heir-apparent. But from the other expression 'tulya-kulaja-mlananandodviksitah,' it is obvious that the choice was made from among several claimants to the throne who were not pleased and became melancholy at this selection.

Some scholars like Smith and Mojumdar, have propounded the theory that this discontent among the brothers led to a fratricidal war in which SG came out victorious. They suppo-

Key

discoveries every year. And it goes without saying that S. India, with its numerous old temples and holy places, is by far the richest mine of epigraphical records in the shape of copper charters and stone inscriptions. Their trustworthiness as sources of authentic history is beyond all question.

As for the script used in old inscriptions of India, mostly it is Brahmi and its derivatives.
it is Brahmi and its derivatives. It has now been established that all the modern Indian scripts such as Tamil, Telugu, Kannada, Malayalam, etc., in the S., and Gujarati, Nagari, Bengali, Oriya, etc., in the N., have descended from the Brahmi character which we find used in Asoka's edicts on rocks and pillars scattered nearly all over India. In fact, in its spread and evolution, Brahmi extended its sphere far beyond the bounds of India proper. In the extreme N. of India, Kharosthi, an alphabet of foreign origin, flourished side by side with Brahmi for some centuries. Arabic and Persian, which like Kharosthi, run from right to left, but have otherwise perhaps little connection with it, were introduced by the Muslim rulers in India. Consequently, we have a fairly large proportion of inscriptions in India, that is in Arabic and Persian. Of such, the language, too, is Arabic or Persian, whereas the language of Kharosthi records found in Inf India is usually a Prakrit, derived from or connected with Skt. For the rest, namely, in the case of inscriptions in Brahmi and its derivative scripts, the earliest are in various Prakrits ; later on Skt. dominates the field ; still later, regional languages and dialects also make their appearance. In contents, these inscriptions are as varied as one can conceive. They supply us data for reconstructing our past in all its different phases -- administrative, religious, cultural, social, commercial, and so forth. Those that are dated testify to the existence of various eras in different parts of the country during different periods, to wit, Vikrama, Saka, Gedi, Gupta, Harsa, etc.

Finally, the old inscs. would have remained a sealed book to us, as they actually were until a century ago, but for the tremendous efforts on the part of the pioneers. Special credit is due to Prinsep, who deciphered Asoka's Brahmi & gave the key.

that the lacunae in the following verses may have contained reference to such a war along with the rebellion of other feudatory kings also. Their supposition seems to derive some sort of confirmation from the gold coins of Kaca which contain the legend 'sarva-rajocchetta.' They maintain that Kaca was the elder brother of SG, and he, out of jealousy against his fortunate younger brother SG, seized the opportunity of capturing the throne when their father Candragupta I died on the other bank of Ganga and when SG was absent from the Capital.

But the evidence is too insufficient and fragmentary to warrant such a conclusion. Nothing definite can be inferred from the scanty fragments and the difficulty of placing Kaca before SG remains unsolved, as the epithet 'sarva-rajocchetta' for a ruler just before SG is unthinkable. It was SG who, for the first time, in the Gupta dynasty, conquered other feudatory kings of the Uttara- and the Daksina-patha, and could rightly be called 'sarva-rajocchatta.'

One thing that this record, among others of the Gupta dynasty, reveals to us, is the fact that the Gupta kings used to select the most efficient of their sons as heir-apparent, without reference to their age,

According to K.P.Jayaswal, this verse depits the picture of the time when CG was lying on his death-bed and calling upon SG to take up the task of the restoration of Gupta power and prestige. But apparently, the description refers to the scene of SG's nomination as heir-apparent in the open court and CG's voluntary abdication of the throne.

THE MEHRAULI IRON PILLAR INSCRIPTION

by

Sri Dasharatha Sharma.

(Journal of Indian History, Vol. 16, pp. 13-18)

The Mehrauli iron pillar inscription, though first published more than a century back, still presents certain difficulties to historians. The identity of Candra has not been settled yet. We do not know where Vishnupada actually is, even though almost all the passages bearing on the word have been collected together, published, and discussed by eminent scholars. And finally we are not sure whether the inscription is really posthumous , even though it has been decided so by Dr. Fleet. We propose to deal with these difficulties here.

1. The inscription gives the following particulars about Candra :-

(i) In the Vanga country he kneaded and turned back with his breast the enemies, who uniting together came against him (v. 1).

(ii) He conquered the Vahlikas, crossing the 7 mukhas of Sindhu.

(iii) The breezes of his prowess perfumed the southern ocean.

(iv) He attained sole sovereignty with his own arm and enjoyed it for a long time.

(v) The remnants of his energy even now leaves not the earth, though he has quitted this earth (Fleet).

M.M.Haraprasad Sastri regarded one Chandravarman of the Sisunia inscription, mentioned therein as 'maharaja' and 'puskaranadhipati', as the best candidate for this honour.[1] The very foundation of his theory has been, however, knocked out by the discovery that the Puskarana of this Bengal inscription is not the distant Pokarana of the Jodhpur State, as contended by the Mahamaho., but a site with the same name not far away from the findspot of the Sisunia rock.[2] Chandravarman was thus barely a local ruler, and not the mighty Candra of Mehrauli inscr.

The case for Candra's identification with Candragupta I has been similarly weakened by the discovery of the 'Kaumudi-mahotsava', a drama giving us a wonderful and much needed insight into the political condition of the early Gupta period. It shows that the Gupta territory under Candragupta I really went no further than Prayaga, Saketa (Ayodhya), Magadha, the three places put under the Gupta rule by the Vayu and the Vishnu Puranas.[3] On the west it was bounded by the kingdom of the Yadavas of Mathura, and on the south by the tracts under the control of the half-civilised Saharas and Pulindas. Candragupta I does

not seem to have ruled long too. Kalyanavarman was a young boy of 10 or 11 years when Candragupta I usurped the throne of Magadha.[4] He came back and reconquered his kingdom as soon as he attained majority. This gives a reign of merely 10 to 15 years to his adversary. The Candra of our insc. ruled long, and had almost the whole of northern India under his undisputed control. He cannot, therefore, obviously be identical with Candragupta I who is never called a Maharajadhiraja even by his great grand-daughter Prabhavati Gupta.[5]

The impossibility of satisfactorily identifying Candra with Chandravarman or Candragupta I naturally strengthens the case of his identity with Candragupta II. That this emperor ruled long and successfully over all the territories, mentioned as conquered by Candra, has been well known to every student of history. That he acquired this sovereignty by his own valour was, however, revealed only some time back by the discovery of the fragmentsof the drama 'Devi-Candraguptam', according to which Candragupta II's elder brother Ramagupta, was pressed so hard by a certain Saka ruler that he promised to surrender his queen Dhruvasvamini in order to gain some respite for his people.[6] We should not feel surprised if we were to learn some day that he agreed to pay an annual tribute also.[7] It was Candragupta II's skill which retrieved the situation. Disguised as Dhruvasvamini, he killed the Saka chief, and thereafter by some means of which we are not fully aware, defeated the whole Saka army, and probably established his undisputed authority in the Panjab. This was surely an achievement of which he could deservedly be proud, and which he could prominently refer to in his inscription. I placed the scene of this encounter somewhere near Karur (J. of Ind. His., Vol. 14, Pt. I). If this conclusion be accepted, we might rightly say that Candra defeated the Valhikas[8] by crossing the 7 mukhas, i.e., the sources or tributaries of Sindhu.[9] Not very long after the defeat of the Sakas, Candragupta II is known to have assassinated his brother, married his wife, and ascended the throne as Candragupta Vikramaditya.[10] His unbrotherly behaviour probably provoked a rising in Bengal which was put down with some difficulty, and has been referred to in our insc. Candragupta II thus satisfies best the conditions of identification with the Candra of the Mehrauli Pillar Inscription.

2. The location of the Vishnupadagiri is our next object of enquiry.

We find it mentioned in the following verse of the Ramayana :-

"Tato madhyeana Valhikan Sudamanam ca parvatam 1
Visnoh padam preksamana vipasam capi salmalim 11"(2.68.18-19

As these describe the route followed by messengers travelling post-haste from Ayodhya to Girivraja (modern Jalalpur in the Gujranwala Dist, Panjab) via Hastinapur, and Visnupada is mentioned as having been reached before the Vipasa, it is clear that it lay to the south-east of the lowermost course of this river. It could not possibly be near its upper course, somewhere near Gurdaspur, as suggested by Dr. D.R.Bhandarkar and Mr. J.C.Ghosh.[11] To convince oneself of this, one has just to consult a good geographical atlas and remember that circumstances required the messengers to adopt the shortest route possible.

The verses of the Mbh. given below mentionVisnupada as lyingon the northerly route followed by pilgrims travelling from Kuruksetra to Mount Gandhamadana :

"Esa Sarasvati punya divya caughavati nadi,
Etad vinasanam nama Sarasvatya visam pate. 3.
Etat prabhasate tirtham Prabhasam bhaskara-dyute,
Indrasya dayitam nityam pavitram papa-nasanam. 7.
Etad Visnupadam nama drsyate tirtham uttamam,
Esa ramya Vipasa ca nadi parama-pavani. 8.
Kasmira-mandalan caitat sarva-punyam arindama,
Maharsibhis cadhyusitam pasyedam bhratrbhis saha. 10."
(Aranyaparva, Chap. 104, Madras edition)

As here again Visnupada is reached before the Vipasa, it is obvious that it is somewhere to its south. The view that 'not only the Vipasa, but also Kasmira was visible from Visnupada,[12] is based on a wrong understanding of verses 8 & 10 quoted above. It would have been surely their import, if Lomasa, the guide of the Pandavas, had described all the sacred places standing on some high peak like Visnupada. But we know that he has not done so. He merely describes these places in the order in which they come on the way to Mt. Gandhamadana. If he says, 'this is Prabhasa', 'this is Visnupada', 'this is Vipasa', 'this is Kasmira', it means nothing more than that Prabhasa is the first item in his itinerary and Kasmira the last, and the Visnupada, the second ...
tioned
of the Vipasa, is probably at a lesser distance from Prabhasa than Kashmira.

We have seen above that both the Ram. & the Mbh. put Visnupada to the S-E of the Vipasa. The Ram. puts it on the N-Westerly route cross-

ing the lower-most course of this river. The Mbh. puts it on the northerly route between Kuruksetra and Mt. Gandhamadana. Vismupada must therefore surely be at a point where these two routes intersect somewhere to the S-E of the river Beas. It is mentioned in the 66th chapter of the Vanaparvan also.[15] Here it is a sacred place in the territory between the Sarasvati & Drsadvati. If we combine this reference with the conclusion as to its location reached just now, we must without the least possibility of doubt place it somewhere in the hills near Sadhaura, a small toan in the Ambala district.

The territory adjoining Sadhaura, i.e., Kuruksetra is known to have been once ruled by the Tomaras. So it was most probably from this very place that the Iron Pillar was removed to its present site, on the original temple being perhaps destroyed by a raid of the Ghaznavites.

3. We now pass on to our final problem, viz., that of seeing whether the inscription is really posthumous. It must doubtless appear so, if its 2nd verse is translated as follows :-

> "He, the remnant of the great zeal of whose energy, which utterly destroyed (his) enemies, like, (the remnant of the great glowing heat) of a burned out fire in a great forest, even now leaves not the earth though, he, the king, as if wearied, has left the earth, and has gone to the other world moving in (bodily) form to the land (of paradise) won by (the merit of his) actions, (but) remaining on (this) earth by (the memory of his) fame." 14

I do not, however, regard this translation as correct. In my opinion, the word 'pratapa' is syntactically as much connected with 'khinnasyeva narapateh' and 'pranasita-ripor yatnasya' as with 'santasyeva huta-bhujah' and, therefore, the correct rendering of the verse should be as follows :-

> "He whose pratapa, the remnant of that energy which destroyed the enemies, does not even now leave the earth like the heat (pratapa) of an ash-covered fire (that burns out a forest), or like the glory (pratapa) of a monarch who, though bodily gone to another world won by his actions, still remains on the earth by his fame."

Thus translated, the verse gives no ground for the statement that the insc. is posthumous. All that it asserts, and that of course in a very poetical and beautiful way, is that his supremacy and unequalled prestige at the time of incising the record were the result of a number of successful battles in the past in which he uprooted and destroyed his enemies.

FOOT-NOTES

1. Ep. Ind. Vol. XII, p. 315 ff and Vol. XIII, p. 133ff. For the theory see also R.C.Majumdar's History of Bengal and Ep. Ind. Vol. XIV, pp. 368-371, and Dacca Review, Vol. X, 1920-21, Nos. 2, 3, 4 and 5.

2. Arch. Sur. Ind. Rep. 1927-28, pp. 186-189.

3. Visnu Purana, Bk. IV, Chap. 24 and Vayu Purana, Chap. 99.

4. That he could not have been probably younger than this is shown by his friend the Vidusaka having recognized the parivrajaka Yogasiddhi as the Prince's nurse Vinayandhara as soon as he set his eyes upon her. The Vidusaka was most probably of the same age as his master.

5. See Ep. Ind., XV, 41, and J. A. S. B. 1924, p. 58.

6. Malaviya Commemoration Volume, p. 207, Extract G.

7. Ibid. pp. 189-212.

8. According to the Karna-parvan the Vahlikas were the inhabitants of the Panjab. Their outlandish character is shown by Karna's diatribe against them.

9. For a similar interpretation, see Dr. Vogel, Memoir of the Arch. Sur. of India., No. 22, p. 44.

10. Malav. Comm. Vol., pp. 189ff.

11. Indian Culture, Vol. I, p. 515, and Vol. III, p. 512.

12. Ibid.

13. P. P. S. Sastri's Madras edition.

14. The translation is by Mr. D.B.Diskalkar. It is not materially different from that of Fleet.

A NEW EPOCH FOR THE GUPTA ERA

by

Sri R. P. Sundara-raman

(J. of Ind. His., Vol. 16, p. 152)

One of the chief difficulties in the way of accepting that Late Dr. Fleet's suggestion (318-319 A.D.) for the epoch of the Gupta era is the synchronism of Samudragupta and the Ceylonese king Meghavarma, which latter monarch is known to have reigned from the 835th to the 862nd year after the Nirvana of Buddha or from 291 (835-544) to 318 (862-544) A.D. The problem can be solved in the following manner :-

No. 18 of Fleet's 'Gupta inscriptions' states that a certain Kumaragupta was ruling in Malava year 493 or 436-437 A.D. Let us assume that this Kumaragupta is the same who is mentioned in the Sarnanatha inscription of G.S. 154. One of the years between G.S. 149 (the last date for Skandagupta) and G.S. 157 (the earliest date for Budhagupta) must then be 436-437 A.D.

Now No. 19 of Fleet's 'Gupta inscriptions' is dated in G.S. 165, which year would correspond to 436-437 +(165 - 149 to 157) or 444 to 453 A.D. As it was only in 450 A.D. that the 12th lunar day of the broght half of the month of Asadha fell on a Thursday, as stated in the inscription, we get the equation G.S. 165 = 450 A.D. : whence the epoch of the Gupta Era is easily deduced to be 450 - 165 = 284-285 A.D. This is exactly the epoch that satisfies, to the greatest extent, the synchronism mentioned in the first paragraph.

THE IDENTITY OF THE GUPTA AND THE VIKRAMA ERA

by Dhirendra Nath Mookerji

(J. Ind. Hist., Vol. XVIII, Pt. I, pp. 64 to 69)

Recently a copper-plate insc. has been found at Gokak in the Belgaum Dist. of the Bombay Presidency, published by N+Lakshmi Narayana Rao in Ep. Ind., XXI, 289-292. It has "Jambu-khanda-ganasthaya jnana-darsana-tapas-sampannaya Arya-nandyacharyaya", i.e. grants to Acarya Aryanandin of Jambu-khanda by Adhiraja Indra-nanda, son of Vijaya-nandaMadhyamaraja of Sendraka family. He was the favourite of Rastrakuta-nvaya-jata-sri-sri-Dejja-maharajasyalhi-matah (?). The grant was made in 'Vardhamanasya Saniana-santatavalyuptayikanam rajnam astasu varsa-sastesu panca-catvarimsad-agresu gatesu", i.e. when 845 years of Aguptayika kings had expired. The Aguptayika kings belonged to the spiritual lineage of Vardhamana, the 24th Tirthankara of the Jainas.

Sri L. Rao places the Aguptayika era with Maurya Candragupta (313 B.C.), i.e. in 845 - 313 = 532 A.D. and remarks that 'considering the palaeography of the recoed, the date appears to be somewhat too early. It did not strike him to consider these Aguptaylka kins to be the early Imperial Guptas. On Fleet's epoch of Gup. Era, the date should be 319+845= 1164, which is too late.

The meaning of Aguptayikanam rajnam seems to mean 'in the reckoning of those king whose names end in -gupta —— an expression similar to "Sri-samyutanam Guptanvayanam nrpa-sattamanam rajye" of Udayagiri Cave Insc. of G.Sam. 106, written by a follower of Jina. This is not true of Maurya kings —— only Candragupta Maurya's name ended in -gupta —— whereas it is true of the Imperial Guptas.

Various types of evidence proves that the era introduced by the Gupta Vikramaditya is the well known Vikrama Era of 58 B.C. By this the Gokak plate comes out to be 845 - 57 = 788 A.D., and this date of Dejja falls exactly within the period A.D. 757 to A.D.812 proposed for Jejja or his brother by Keilhorn, while editing Jejja's grandson Para-bala's insc. dated (Vik.) Sam. 917 = 861 A.D.

From Palaeographic considerations the date of the Gokak plate should belong to the 8th cent. Mr. Rao has shown that the characters of the plate resemble the Aihole Insc. of Pulakesi (A.D. 634) and that ~~Pulakesi's mar~~

Pulakesi's maternal uncle's name was Senananda. This resembles the names Vijayananda and Adhiraja Indrananda of the Gokak plate. Acc. to Dr. M.H.Krishna of Mysore Univer. the palaeography of Gokak plate belongs to about 700 A.D. In Svatambara it is stated that Candragupta went to Sravana Belgola in Mysore in company with Bhadrabahu I. Acarya Bhadrabahu I was pontiff from 156 to 170 years after Mahavira. Next Acarya was Sthulabhadra, 170 to 219 after MV, and died the same year in which the last Nanda king was slain by Candragupta & Canakya — 49 years after the death of Bhadrabahu I. Hence Candragupta of Jain tradition could not be Maurya. Moreover, Chandragupta Maurya did not leave the crown and become an ascetic, as such an important event is not mentioned by any Greek ambassador in the Maurya court. In reality it was Upangi Acarya Bhadrabahu II who was pontiff from 54 to 31 B.C. (Vik. 4 to 27) with whom the Gupta monarch Candragupta I Vikramaditya, after installing his son Yuvaraja Samudragupta to the throne, repaired to Sravana Belgola. Dr. Fleet rightly remarked "Bhadrabahu Svamin (of the insc.) came after an interval of unspecified duration but plainly a long time after the Sruta kevalin Bhadrabahu. He is undoubtedly Bhadrabahu II, the last but one of the Minor Angis (Upangi), becoming pontiff in 53 B.C. (IA. Vol. XXI, pp. 156-160 & Ep. Ind. IV, pp. 22-28). We know that according to all Jain tradition Vikramaditya was the follower of the Jain Acarya Siddhasena. The reason why the Jainas honour so much (Candragupta I) Vikramaditya and exclusive-ly use his era in their books is now plain.

Epigraphic evidence :-

The elder brother of King Jejja, grandfather of the Rastrakuta king Parabala, after defeating Karnata soldiers obtained the Lata kingdom. Jejja's son was Karkaraja who put to flight king Nagavaloka and invaded his home. Karkaraja's son was Parabala who was ruling the land and put up the insc. in Sam. 917 (Vide his Pithari pillar insc. in Bhopal). Gauda king Dharmapala (9th cent.) married Parabala's daughter Ralladevi. Hence Parabala's insc. is evidently dated in V.S. 917 (A.D. 861) as admitted by all, the date being Caitra Sudi Sukre- Friday, 21st March, A.D. 861, acc. to which Jejja and his elder brother should have to be placed in Lata between V.S. 814-869 (A.D. 757-812, Keilhorn). But Keil- could not get any evidence for it.

In N. India Dasaratha is pronounced Jasaratha. Hence Dejja of S.I. is Jejja of N.I. The interval between the dates of the inscriptions of Dejja and Parabala (assuming same era) is 917 - 845 = 72 years, quite natural for 3 generations. Jejja's elder brother defeated thousands of Karnata soldiers with their array of elephants and obtained Lata country. The Gokak plate registers grant to Acarya Jambukhanda (acc. to Rao = Jamkhandi, not far from Gokak in Lata country) after which the Jain Gana took its name. Moreover, the seal of Adhiraja Indrananda of the Gokak plate bears the fig. of an elephant. Hence it clearly follows that Jejja's elder brother defeated Karnata soldiers with their array of elephants and obtained Lata. Hence Dejja of the plate = Jejja of the pillar insc., or perhaps they were brothers. Dejja's date G.E. 845 = A.D. 788 falls within A.D. 757 to 812, the date proposed for Jejja and his brother by Keilhorn.

Govinda III of the Imperial Rastrakuta dynasty of Manyakheta ruled from Saka 713 (A.D. 791) to A.D. 815 and created his brother Indraraja viceroy of Lata or S. Gujerat. Dr. D.R.Bhandarkar's improbable surmise is "As Jejja's brother (unnamed) is said to have defeated Karnata soldiers and obtained Lata, he seems to have been Indra, eldest brother of Govinda III" (Ep. Ind. Appendix, p. 401 fn. & Ind. Ant. XI, 239-240). If Jejja is Govinda III, then his son Amoghavarsa (c. A.D. 815 to 877) is Karkaraja, which is impossible for Karkaraja's son Parabala was ruling in V.S. 917 (A.D. 861) which falls in the reign of Amoghavarsa I. Thus Amoghavarsa I should be considered identical with Parabala. From an unpublished insc. with D.R.Bhandarkar (J.B.Br.As.Soc., Vol. XX,p.4, 'Gurjaras') Govinda III defeated his northern Gurjara rival Nagabhata II early in 9th cent. Evidently,after his flight from Bhinmal, Nagabhata made Kanauj the capital of the Pariharas. Govind III (A.D. 791-815) is therefore Karkaraja who put to flight king Nagaloka or Nagabhata II of the Imperial Gurjara Pratiharas of Kanauj who was ruling in V+S+ 872 (A.D. 815) and died in V.S. 890 (833 A.D.) acc. to Prabhavaka Caritra. Govinda III created his brother Viceroy of Lata which he may have got as ancestral dominion from his father Dhruva, Sri Vallabha Iddha-tejas (c. A.D. 780-791) who is therefore Jejja. And Jejja's unnamed brother is then Dhruva's elder brother Govinda II (and not Indra as supposed by Bhandarkar, c. A.D. 775-780). Dejja may be the colloquial corruption of the other name of Dhruva, viz., Iddha-tejas --- the S. languages do

soften 'teja' into 'deja', e.g. Tejasing becomes Desing in Tamil. From the Jaina Harivamsa we know that Krishna's son (Dhruva) Sri Vallabh was reigning in Saka 705 (A.D. 783) and was also a contemporary of Indrayudha of Kanauj. Dharmapala of Gauda deposed Indrayudha and placed Cakrayudha on the throne of Kanauj about the beginning of 9th. cent. Thus Dhruva or Iddha-tejas alias Dejja was reigning from c. A.D. 780 to 791 and Dejja's date, G.E. 845 (= V.E. 845) = A.D. 788 falls exactly during the reign of Dhruva.

'Dejja' and 'Jejja' are identical, hence it follows clearly that Gupta year 845 of Dejja Maharaja and (Vikrama) Samvat 917 of Parabala are dated in the same era, i.e., the epoch of the era introduced by the Gupta Vikramaditya is identical with the Vikrama era of 58 B.C.

Palaeographically also it follows that the year 845 of the Aguptayika kings, or the same thing as Gupta kings, must fall in the 8th cent. Thus Fleet's epoch of G.E. is in error and consequently the epoch of the Gupta era is identical with that of the Vikrama era, viz., 58 B.C.